The
Missionary Intelligencer.

VOLUME XXII. MARCH, 1909. NUMBER 3.

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Address all correspondence to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

THEY ARE READY.

I AM in receipt of your letter. Will only say that its every word of appeal finds response in my heart, and we will **do everything possible** for the great world-work. It is certainly in my heart to take a step far in advance of our last year's missionary life, and I believe the larger local tasks with the larger local blessings will thrill the hearts of our people to do the larger things outside. It would be pitiful, indeed, to enlarge at home if it meant "ensmalling" abroad, and such is not the heart of this people, I am sure.

I will not set any stakes definitely at this time, but please know that ever and always our hearts are with you, and that we will do our part to make great the Centennial Year.

C. S. MEDBURY.

University Place, Des Moines, Iowa,
February 1, 1909.

FINANCIAL EXHIBIT FOR FOUR MONTHS.

	1908.	1909.	Gain.
Contributions from Churches	77	131	54
Contributions from Sunday-schools	60	85	25
Contributions from C. E. Societies	164	218	54
Individual Contributions	151	241	90
Amounts	$11,514 58	$21,951 14	$10,436 56

Comparing the receipts from different sources shows the following:

	1908.	1909.	Gain.
Churches	$2,402 89	$5,678 28	$3,275 35
Sunday-schools	663 84	941 25	277 41
C. E. Societies	1,884 42	1,784 79	*99 63
Individual Offerings	2,318 62	5,097 43	2,778 81
Miscellaneous	517 31	1,519 43	1,002 12
Annuities	1,625 50	6,710 00	5,084 50
Bequests	2,102 00	220 00	*1,882 00

* Loss.

Gain in **regular receipts**, $7,234.06; gain in **annuities**, $5,084.50; loss in **bequests**, $1,882. This is a good start. We must keep up the gain. We ask the friends to come up to the help of the Lord. We must make this Centennial Year memorable. Send to F. M. Rains, secretary, Box 884, Cincinnati, O.

EDITORIAL NOTES.

A Plea.

From us, who 've crossed God's vast,
His boundless sea
To tell the story of His boundless love
To these poor souls in heathen darkness cast,
There comes a plea. From us? Nay
—from above.

We would that you could see them as
we do—
Their filth, their misery, their need of
Him;
Could men but see the difference His
love makes,
They 'd never speak of missions as a
"whim."

The work, its trials and glories are the
Lord's;
And we, the favored "sent ones," are
His, too,
As you, the faithful givers to His
cause;
Without your gifts 't is little we can
do.

O! hear the cry from Oriental lands!
O! heed the Master's "Go ye!" and
His "Give!"
Give them your prayers, then add to
prayers your gold,
That we may all as brothers, in His
love, *live.*

Nankin, China. Edna E. Kurz,
Missionary of the Foreign Society.

And nations shall come to thy light, and kings to the brightness of thy arising.—Isa. lx, 3.

And they shall come from the east and west, and from the north and south, and shall sit down in the Kingdom of God.—Luke xiii, 29.

Take the March offering right on time, Sunday morning, March 7th.

I admire the way in which the F. C. M. S. works.—Claude C. Jones, Newbern, N. C.

Please make an earnest, honest effort to reach your apportionment. Double it if possible.

Are you planning for Children's Day, the first Sunday in June? Hundreds of schools are.

The news from Africa in this issue reads like Acts of Apostles. Do not fail to read every line of it.

We shall be untrue to our plea if this is not our greatest year in receipts.—Howard T. Cree, Augusta, Ga.

The report of every church will be made at Pittsburg at the Centennial Convention. That report will prove historic.

I have just looked through The Missionary Intelligencer and my heart leaped for joy. It is to me a marvel of achievement.—John T. Smith, Paul, Neb.

The missionary enterprise had its origin in the heart of God. It has a human side, but it has a divine side, also. We are laborers together with God.

We are receiving many expressions of appreciation of the Missionary Intelligencer. We are charged often with producing a very valuable magazine.

A brother in California has made a bequest to the Foreign Society amounting to $5,200. The liberality of the California brotherhood reflects a deep and vital interest in world-wide missions.

The individual or the church that fails to preach and teach Foreign Missions is preaching and teaching a mutilated Gospel.—David N. Wetzel, Mattoon, Ill.

Ada L. Forster, Fairmont, Minn., speaking of the Centennial, says: "It will be one of the most important gatherings ever known. May God help us to prepare for it."

The dawn of the Centennial sees divided Christendom fusing together in the white, hot crucible of missions.—Hugh Lomax, Auburn, Neb.

F. M. Dowling, Pasadena, Calif., says: "I can learn more and feel more in an hour with Dr. Dye than I could learn and feel in months or years without such an exceptional instructor."

We have already received $1,666.66 from the Independence Boulevard Church, Kansas City, Mo., on this year. George H. Combs is the minister. This is a good start on the Centennial year.

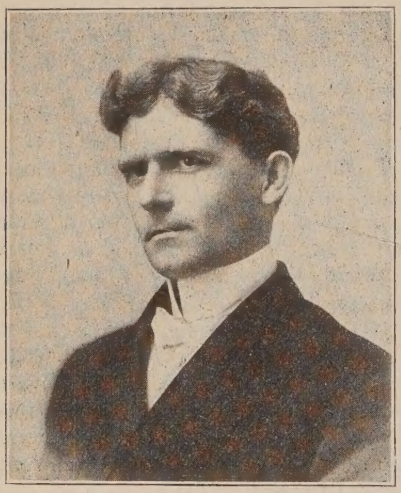
The article from the Outlook, "Those Missionaries," by William T. Ellis, in this issue will be read with interest. He is a newspaper reporter. He went around the world to study missions for himself.

"We are right after the steamer for the Congo. Must launch the 'Oregon' sure for Oregon Centennial offering. We have $4,000 in cash and pledges to date, January 4, 1909."—George C. Ritchey, Newberg, Ore.

Please send your offering to the office of the Foreign Society, Box 884, Cincinnati, Ohio, promptly Monday

morning, March 8th. If the offering is not all in send in what you have ready and send a supplemental report later as pledges are paid.

Those who read magazines and books and have no further use for them, would do well to send them out to the workers in the mission fields. They will greatly cheer and assist the men and women out in the Christless lands. They will bless themselves in so doing.



John P. Sala,

Pastor of the Church at Elyria, Ohio, which will support a missionary in the future.

Remember, the Foreign Society has been compelled to borrow at bank about $42,000 with which to pay the missionaries their usual salaries. This fact should help to make the churches and friends liberal and prompt. Bear in mind that this is an obligation of the churches.

"Every dollar contributed for Foreign Missions releases $10 worth of energy for dealing with the tasks at our own door." It is in harmony with the plan of God that the evangelization of non-Christian lands is a necessary element in the Christianization of the home lands.

During a recent visit of Dr. Royal J. Dye to the Naomi Avenue Church of Los Angeles, several fine young people volunteered for the foreign service and pledged $135 for the Centennial and will make it $150. This is heroic giving for this church. W. S. Myers is the minister.

Two school text-books have come to the office of the Foreign Society from the Bolenge press, on the Congo. They were printed and bound by the Christian boys. One of these books is a translation of the Epistle to the Colossians. The translations were made by Dr. and Mrs. Dye.

The receipts of the Foreign Society for the month of January amounted to $6,938, a gain over January, 1908, of $4,483. For the month there was an all around gain in the number of offerings from every source and in the amount likewise from every source. This is especially encouraging.

Never before did we receive so many words of appreciation of the Missionary Intelligencer. We ask *you* to help us make it useful. Get your friends to subscribe. In clubs of five or more, the price is only 25 cents per year. We will send it five years for $1, or we will send for life for $5.

G. H. Waters, of California, gives $5,000 on the Annuity Plan to aid in the establishment of a new Mission Station in the Congo Free State. This will be paid in about two months. Besides this, he himself supports a missionary on the foreign field. He is thinking of sending out another man to Africa.

A smart young man said to an aged minister: "I will give you this five-dollar bill for the cause you pleaded last Sunday, just for fun." The minister said: "Just for fun; that is as it should be, for the Bible says the Lord loves the 'hilarious' giver, so make it ten dollars just for fun."

Robert Milligan declared that the last commission of Jesus Christ to his twelve apostles is the fundamental law of the Kingdom of heaven on earth. That being so, it should be the concern of every church and of every member of every church that it be obeyed both in the letter and in the spirit of it.

The greatest missionary revival of our times is now taking place among the men of Canada. A National Missionary Congress is to be held at Toronto, March 31st to April 4th. Fully 2,000 men are expected to be present. All churches in Canada are co-operating to the full extent of their power. It promises to be one of the greatest Men's Missionary Conventions held anywhere.

The Annuity Gifts thus far on the year amount to $6,710, a gain of $5,084. We are hoping this gain will continue all through the year. A number of others are promised. This plan commends itself to the people who seek to make a wise use of the money with which the Lord has blessed them. We ask the preachers and church officers to assist us in securing such gifts.

The Christian Church at Warren, Ohio, sent twenty-eight young men to the front during the Civil War. Has any church among us sent as many to the mission field? It would be interesting to know. There are churches of a thousand members that have not sent out one missionary into the field in all their experiences. That is not a record to which they will point with pride when the Lord comes to reckon with them.

There were 718 additions in the Philippine Islands for the missionary year, ending September 30, 1908, instead of 550, as shown in the Annual Report. John Lord, our missionary at Vigan, called attention to the mistake. The additions were as follows: Manila Station, 140; Laoag, 147; Vigan, 263; Aparri, 123; Claueriu, 45. He reports, also, other frequent additions. He says the outlook at Aparri is very encouraging.

The Centennial celebration should be kept in mind throughout the entire year. If we are to have a great celebration in Pittsburg in October, there must be such an outpouring of liberal gifts as the world has never seen. We can not have a great celebration without a great year's work. Every church that has ever given should give this year, and thousands besides. Those that have been giving trifling amounts must give largely.

The church at Eureka, Ill., gave $4,000 for missions and benevolences last year. This was an average of $6.67 for the resident members. If all the churches did as well, the aggregate would exceed $8,000,000, or more than four times as much as we are aiming to give this Centennial year. The Eureka Church and Sunday-school gave $888 for Foreign Missions. The gifts of this church show what can be done under competent leadership.

The Sixteenth Conference of Foreign Mission Board secretaries, held in New York on January 13th and 14th, passed a resolution requesting all the churches and Christian people of this country to observe the last

week of February, from the 21st to the 28th, as a week of prayer for the Moslem World. Let prayers be offered at the family altar, in the pulpit, and wherever Christian people may be gathered. There is a wonderful awakening of interest in the Mohammedan World at this time. Doors are being opened in the Turkish Empire, Persia, Arabia, and Africa.

A China dinner, under the auspices of the Joint Conference of Foreign Missionary Boards in the United States and Canada, was given at the Hotel Astor, New York City, on January 14th. The object was to awaken a larger general interest in the educational problems of China. There were more than four hundred guests who sat down at eight o'clock and remained until twelve. Addresses were made by Harlan P. Beach, B. K. W. Koo, John E. Williams, F. W. Bible, and Robert E. Speer. It was a notable gathering and will serve well the purpose for which it was called.

We are making progress toward the two new Bible Colleges, one at Vigan, P. I., and one at Bolenge, Africa. Let it be remembered that these training schools involve an expenditure of $25,000 each. Already an interest has been awakened in them. We are not without hope of securing all the money before October 1, 1909. They will do for these lands what our great schools in Japan, China, and India are now doing. They are centers of great influence. The offering of your church up to its apportionment must go toward the regular work, but beyond the apportionment you can help these schools.

The greatest problem of Foreign Missions is not on the foreign field, but on the home field, and, doubtless, the most critical aspect of it is that of providing adequate leadership. To secure men, money and prayer needed, and that before it is too late, we must have a ministry filled with the missionary spirit. The church is ready to be led. The minister must lead. But he must be a large man—one who thinks in world terms; one who, in his own soul and practice, is obedient to the world-wide vision, and one who has the courage to lead his people in what is, for the first time, literally a world-wide campaign. We must have great leadership for great movements.—John R. Mott.

George C. Ritchey, Newberg, Ore., chairman of the committee that has for its object the raising of $15,000 for the steamship "Oregon" on the Congo, has on his letterheads the following:

CENTENNIAL AIM.

The "Oregon" $15.000.

By the churches of Oregon to build and launch a Mission Steamer to carry messengers, supplies and equipment, making possible the reaching of now distant sections, and the evangelization of 1,000 miles of waterways of the great Bosira Basin. Highways for the Messengers of the King will be opened by the "Oregon." The building of the "Lascelle" station at Longa and all advance work hinges on this.

Speed the Oregon.

He further says: "We will keep after the matter until the Centennial Convention or until we build the steamer."

Change of Front.

The great change of front in China respecting Western learning is no more remarkable than the change of front in our churches and people at large respecting our duty to educate the lost. Within my memory, indeed, within my brief term as minister of the Gospel, I have seen whole sections of level-headed business men

pass out of apathy, if not hostility, into interest in the cause, if not enthusiastic advocacy of it. Knowledge of the East, of the mission work itself and the great unselfish, yea positively missionary course of our government in the Eastern problems, are largely responsible.

It is no longer a day of small things with us. Henceforth several "Living-links" will be easier than one two years ago.

It is now the local problem of leading all members to feel as one-half the number now feel. I believe the contagion will spread and all will be affected. When this is brought to pass, we shall be able to do something for China and her great people.

San Diego, Cal. W. E. Crabtree.

The Missionary Rallies.

The usual series of Missionary Rallies of the Foreign Society are now about closed. This campaign has lasted about three months. As a whole, they have far surpassed any in the past. The attendance has been large and the interest deep. The moving picture feature has been an unqualified success. At some of the night services there has been hardly standing room in the churches.

Much of the real inspiration of the rallies, however, are the great men who have led them. Secretary S. J. Corey and President A. McLean rank with the greatest missionary leaders of the world. When we hear Mr. Corey, we think of John R. Mott or Robert E. Speer. He belongs to their class. His thorough consecration, broad culture, tact and all around resourcefulness, make him not only an inspiration in a missionary rally, but a leader in the brotherhood. He walks with the Lord day by day, loves his brethren, and is thoroughly committed to the work entrusted to his hands.

No missionary society has a greater leader than President A. McLean. He is a careful, devout student of the Book. His interpretations are always sane, and few men living know more of the spirit and real content of the sacred Scriptures than our own loved president. When the history of our people is written, A. McLean will rank with our greatest leaders. Our splendid leaders are literally pouring out their lives for the missionaries and the extension of the Kingdom in all the earth. This is their one thought. They enjoy the confidence and love of a grateful and responsive brotherhood.

And what a treat the churches have had in the visits from the missionaries, W. H. Hanna, Dr. James Butchart, H. P. Shaw, Dr. E. A. Layton, and M. D. Adams. They have helped in the Rallies. Where could five more delightful spirits be found? They are fresh from the conflict on the firing line of the world. The churches have in them intelligent and devoted servants, true heralds of the Cross. In truth, our missionary body, numbering 160, is the chief glory of our churches in America.

For all the help in these rallies, by our papers and by the pastors and others, we are profoundly thankful.

F. M. R.

ITEMS OF INTEREST.

It took eleven hundred years to win the barbarians of Europe to Christ, though they had no organized scheme of thought to overcome, and no powerful priesthood to persuade and convert. This being so, it need surprise no one if all the rest of the world has not been evangelized in a century.

Probably the greatest single event in the year 1908 relating to the Kingdom of God was the overthrow of despotism in Turkey. This was done without the firing of a gun or the shedding of a drop of blood. Moslem and Christians fraternize. This is the first time in all history that such a thing was possible. God's hand is evident in this peaceful revolution. Turkey is open now as never before to the Gospel.

There is a great missionary movement among the Mohammedans. More than a hundred and twenty seminaries exist, and from the largest hundreds of missionaries go forth yearly to spread the teaching of the prophet of Arabia. All adherents are expected to give a part of their income to the funds of the society. It is said that the Student Volunteer Movement is quite belated in comparison with Islam. Their devotion may put us to shame. How few of our seminaries put foreign missions in the very forefront of their purpose! Yet with these Sanusis every one of their colleges is such a foreign missionary seminary, and twenty years ago a German traveler declared that from Tripoli alone more than a thousand workers go annually. Sell avers that the Muslim is always proud of his religion, proud to spread it.

Canon Scott wrote: "We are in face of the most tremendous moment in the evolution of humanity, and that, while we just touch it everywhere we are adequate to it nowhere. We spread so far. Something of ours is to be found everywhere. But everywhere the problem is beyond us. Everywhere it is too big for our puny efforts at handling it. Everywhere our own contribution to the solution is thin, starved, incompetent, often contemptible. Nowhere is there a strong staff. Nowhere are we fully equipped. Nowhere is there any volume of force discharged, or any massive advance, or any completeness of system and service. Everywhere you can find us, and everywhere the same pitiful tale of impoverishment, of lack of men, of loss of opportunity, of hopeless struggle against adverse conditions with the odds desperately against our scanty forces."

LIVING-LINK CHAT.

Our Centennial aim is to become a Living-link.—Elmer Ward Cole, Huntington, Ind.

We expect to make Hancock County a Living-link this year.—V. W. Blair, Greenfield, Ind.

The First Church has Living-link aspirations this year.—John R. Ewers, Youngstown, Ohio.

We are trying for a Living-link.—Edmund M. Waits, Christian Tabernacle, Ft. Worth, Tex.

The church at Fayetteville, Ark., W. S. Lockhart, minister, is confident of the Living-link column.

F. W. Allen, minister of the church at Paris, Mo., hopes that church will enter the Living-link ranks this year.

The churches in Monroe County, Mo., outside of Paris, hope to provide the salary of a missionary this year.

I have it on my heart to lead this church into the Living-link column this year.—C. B. Reynolds, Alliance, Ohio.

George H. Brown, minister of the church at Charleston, Ill., says: "We hope to become a Living-link at Charleston this year."

A brother who does not want his name known nor that of his church at this time, says: "You can depend upon us for the $600."

Remember, the Sunday-school offering may be included in providing the salary of a missionary; also the gifts from the Endeavor Society.

Edgar S. Potter, speaking of preparation for the Rally at Quincy, Ill., says: "We propose to keep this fight up until Quincy shall be landed in the Living-link ranks."

W. M. White, of Mexico, Mo., speaking of their March offering, says: "Together with our Bible School we expect to become a Living-link in the Foreign Society this year."

Our investment of $600 in Foreign Missions last year was the greatest investment this church ever made.—Ernest J. Sias, Frankfort, Ind.

Last year, 1907-8, the Foreign Society enrolled twenty-four new Living-link churches, the largest number in any one year in the history of the society. We must do better this year.

The church at Evanston, Ohio, has already about $500 raised on its $600 for the year. This is a young church, few in number and not rich in purse, but it has vision and a holy purpose.

The Central Church, Dallas, Tex., expects to provide the salary of a missionary this year. This is a noble church and can be counted upon to do its part. J. O. Shelburn is the minister.

In the future the church at Elyria, Ohio, will support its own missionary or do an equal work on the heathen field. It will raise $600. It may give this amount toward the new college at Bolenge, Africa.

The Foreign Society is making progress toward a large number of new Living-links in the approaching annual offering for Foreign Missions. It is believed that no less than fifty churches should be brought into this rank this Centennial year.

S. A. Fisher, minister of the church at Walla Walla, Wash., says that that church will support a missionary in the foreign field. We already have two Living-links in Washington, and this will be the third, and we are expecting still others.

L. W. McCreary, minister of the Hamilton Avenue Church, St. Louis, Mo., writes: "I am glad to report to you that the committee appointed by our Board to bring recommendations to the church at our annual meeting of such work as ought to be undertaken this year, recommended, among other things, that we become a Living-link in the Foreign Society. You may safely count on us for $600."

"THE BEST OFFERING IN OUR HISTORY."

A large number of churches write that they expect to make their Centennial March Offering the best in their history. This seems to be quite a general purpose. Let all the churches take up this sentiment as a kind of slogan and pass it all along the line. We quote from a few:

We are planning for our best offering.—E. S. Baker, Jackson, Tenn.

We must make this the greatest year of our history.—Z. Moore, Ft. Morgan, Colo.

Will try for better offering this year.—E. C. Wilson, Chattanooga, Tenn.

It must be our largest offering.—Garry L. Cook, Lorain, Ohio.

Will do all I can to send $1 for each member.—B. F. Bonnell, Paso Robles, Calif.

We hope to break the record this year.—J. T. Sharrard, Flemingsburg, Ky.

Will try to treble last year's offering.—E. H. Reed, Washington, Ill.

We will try harder than ever before.—C. E. Schocke, Salem, Ind.

Victory is our war cry.—Leon V. Stiles, Cherryvale, Kan.

Watch King City this year.—John Meyer Asbell, King City, Mo.

We hope to double our offering this year.—J. W. Cloor, Watson, Ill.

Hope to do better than last year.—R. E. Henry, Moline, Ill.

Will expect my church to double its offering at least.—J. P. Meyers, Shelbyville, Ind.

Will try to do better than last year.—Frank Maples, Audubon, Iowa.

We are planning for great things this year.—M. J. Nicoson, Memphis, Mo.

We hope to increase our offering this year.—Homer E. Sala, Wellsville, Ohio.

Will try to double last year's offering.—C. A. Freer, Bedford, Ohio.

We are with you for the biggest offering in the history of the church.—G. N. Stevenson, Muir, Mich.

We hope to give more commensurate to our ability this Centennial year.—L. L. Higgins, Philadelphia, Pa.

I am planning for the largest offering in the history of the church.—Geo. L. Peters, South Joplin, Mo.

This church means to make the best offering in its history.—G. Lyle Smith, Terrel, Texas.

I will do all I can to make this the best offering in our history.—C. C. Crawford, Elmira, N. Y.

We are in it for the greatest offering ever made by this church.—J. H. Stambaugh, Marion, Ill.

We hope to make this our best missionary year.—Jas. P. McIntire, Grand Island, Neb.

May we prove ourselves worthy of the plea by giving the greatest offering in our history.—L. G. Parker, Altoona, Iowa.

I hope it will be the greatest offering ever made by the Temple Church.—Peter Ainslie, Baltimore, Md.

Let us make this year the greatest in the history of the church.—W. D. Ferrall, Elmore, Ind.

We shall try to make this the greatest March offering in the history of the church.—M. Lee Sorey, Dodge City, Kan.

We shall make our greatest contribution to world-wide missions March 7th.—P. A. Cave, Charleston, W. Va.

This church will make the largest offering for Foreign Missions than ever before.—G. W. Ross, Vermont, Ill.

We propose trying for the best offering in our history here.—E. Richard Edwards, Kokomo, Ind.

Am going to pull hard for the largest offering in the history of our church.—Robt. Sellers, Elwood, Ind.

Count on us for the best offering in the history of our church at Chestnut Street.—Robt. N. Simpson, Lexington, Ky.

You may count on us to do more this year than ever before.—L. W. McCreary, St. Louis, Mo.

We shall do our best for a great Centennial offering.—H. B. McCormick, Lexington, Ohio.

EDITORIAL.

NOW FOR A GREAT OFFERING.

The Centennial March Offering for Foreign Missions is taken Sunday, March 7th. The great event is at hand. Stupendous reasons exist for an exceptional advance in the gifts of the churches.

1. How the success of our work thrills all our hearts! The story of our progress in the Philippine Islands and at Bolenge, Africa, equals that of any missionary history that has ever been written. For the brief time, the small force and the limited equipment, nothing in all the annals of missionary progress surpasses our own marvelous achievements. We do not mention this boastfully, but humbly and with a solemn sense of the responsibility that is involved. Not only the thousands of converts, but the genuineness of faith and rectitude of their lives is another illustration of the power of the simple gospel to transform and uplift the most degraded. The faith and daring and liberality in all these missions puts us all to shame. What a rich heritage of love and loyalty our churches at home have in these stations, which are bright stars in the black night of darkest heathenism! The story is the same, in a different form, in Japan, China and India, and wherever our much loved brethren have gone with the gospel. When we have prayed for success, our prayers have been more than answered. Do we believe our own eyes and ears when we see and hear these miracles of grace? Will we take care of what we have won? Will we provide for our own offspring which God has given us? These and kindred questions will be answered March 7th.

2. This is our Centennial year. How anxiously tens of thousands of our people have looked forward to it. Our plea is enshrined in the hearts of a million people. To thousands it is dearer than life itself. This is a season when we recount the trials and conflicts of the past. We catch the spirit of the fathers who gave time and fortune and life itself that this simple plea might be known to the world. They believed in giving the gospel to the whole creation. This with them was a holy passion. Alexander Campbell said, "The Church of Jesus Christ is, in her nature, spirit and position, necessarily and essentially, a missionary institution." No finer uninspired interpretation of the Church was ever given. This

great statement, true to the entire teaching of the Book, reflects the position of the able group of men who were his co-laborers. If we falter on the 7th of March, we will not be of the same stamp and blood and spirit of the men whom we profess to honor. That is the day for great daring, for mighty effort, for heroic giving. If we do something really great and worthy, it will be remembered and reflected in the lives of our people for the next hundred years. We have many people that should honor themselves by giving $1,000 and more. Many of the smaller churches, in the habit of raising $50 to $100, could more easily raise $500. It is easier to do something really great than the mere ordinary. How dare we go up to the great Centennial Convention to celebrate the publication of the "Declaration and Address," if our gifts are only nominal for the evangelization of the world?

3. Missions is not something a church may or may not do and yet be a church of Christ, but missions is something a church must do if it would be a New Testament church. Unless Jesus Christ is Lord of all, he is not Lord at all. There is one Savior of the world—and only one; therefore, he is the Savior of all the world. Those whom He has saved must carry Him to those who do not know that He can save. If this is not our gospel, we have no gospel. It is only a gospel for all the world that is a gospel for any part of the world. If one land is Christ's, all lands are Christ's. To make all lands His, to make Him all men's, is the primary duty of the Church, and she dare not set up any preferred zones within that duty. It is commonplace now to say, "The church must send or end; she must go to the lost or go to oblivion; she must preach or perish; teach or tarnish; evangelize or fossilize."

4. The Foreign Society is asking this year for the pitiful sum of $400,000. When compared with our wealth and ability the amount is insignificant. We are a prosperous people. We have many millionaires. A large portion of our membership is in that great rich region of the Central West, among the rich, prosperous farmers. We have also a large number of bankers and capitalists in all these States. Our churches in any one of ten States could give the $400,000 and never miss the amount. They would be richer and happier for having done so. Daniel Webster once summed up his impression of the American people in four significant words—"abundance, luxury, decline, desolation." Take warning! The hoarding and wrong use of gold constitutes "the true yellow peril."

With increased getting, there must be increased giving. If our churches are to be saved from the blight of covetousness, they must give more for the world's evangelization.

5. The needs of the work call for $400,000 and more. These needs are pressing down upon us with great weight. The regular staff of workers, numbering over 700, must be paid their regular salaries every month. The 62 schools and colleges must be kept going. The hospitals, which care for more than 125,000 afflicted ones, must not suffer for lack of support and equipment. Besides all these things, not less than $50,000 is necessary to provide buildings that have already been promised. New homes are greatly needed at several stations. School buildings must be provided also. We are positively promised for two new hospitals at the earliest possible moment. There are also a number of missionaries under appointment to go out as soon as the funds will permit.

Let us urge that every church take the offering; and let each church seek to go beyond its apportionment if possible. The time for robust action is at hand.

THIRD ECUMENICAL CONFERENCE.

A Foreign Missionary Conference, composed of missionaries and missionary workers from all parts of the world, will be held in Edinburgh, Scotland, in June, 1910. This will be the third Conference of the kind. The first was held in London, in 1888. The second was held in New York, in 1900.

Although only ten years will have elapsed since the Conference in New York, in 1900, yet the marked changes that have taken place in the mission fields of the world during that period are unquestionably far greater and more significant than the changes which transpired between that Conference and the one in 1888. The time will have fully come by 1910 for a comprehensive survey of the non-Christian world and a united consideration of the modern missionary problems. The third Ecumenical Conference can not fail to be significant and far-reaching in its scope and influence.

At the New York Conference, ex-President Harrison was the General Chairman. President McKinley was then in the White House. Theodore Roosevelt was Governor of New York. All three spoke the same evening from the same platform. President Roosevelt has written of the proposed Conference as follows:

"It seems to me that this effort to bring together missionaries from

all parts of the world and from every body of Christians represents a movement of deep importance and singular impressiveness. The purpose of the Conference is first to concentrate the attention of the entire Christian world upon the vast mass of human beings who have never yet heard the Gospel; and, second, to permit free consultation on the best methods of obeying the command to preach the Gospel to all the world. Surely we have a right to expect that the capacity for forethought and co-operation, that is, the capacity to look ahead and to unite to accomplish objects seen from afar—one of those high powers peculiar to civilization—shall be exhibited to a peculiar degree among those who preach the common salvation which comes through the work of the Lord.

"In past history it has ever been true that all enterprises, whether of governments or of private individuals, whether of scholars or of men of action, have needed the awakening and controlling power of that high and self-sacrificing morality which accompanies the Christian religion, and nowadays it is needed more than ever because of the marvelous ways in which both the good and bad in civilized nations are being carried to the utmost parts of the earth.

"The forces of evil are more mighty than ever before, but so are the forces for good. It is an age of combination, and if we are to accomplish anything of value we must all strive together for a common end. If your committee can lay the foundations broad enough and deep enough to induce representatives of all Christian bodies to take part in this great Ecumenical Conference at Edinburgh, far-reaching good can not fail to result."

It is imperative that throughout the churches everywhere prayer should be offered, in public and private, that, beginning with 1910, a new era may dawn upon the great movement to bring all men to the knowledge of our Lord and Savior Jesus Christ.

OUR NEW STATION.

The opening of our new station at Batang, on the border of Tibet, is an important event in the development of our missionary history. This is probably the farthest interior station in the world. It is about 2,400 miles from Shanghai, China. Our missionaries there are as follows: Dr. and Mrs. A. L. Shelton, J. C. Ogden and wife, and Dr. Z. S. Loftis. The two sweet children of the Sheltons are not to be overlooked in making up the missionary force and influence.

The following pictures have just been received; this is their first publication:

Dr. Shelton and wife and two children, Batang, border of Tibet.

A mud home at Batang, in which Dr. Shelton and wife reside.

Dr. Shelton on the road to Batang. The mule was presented to him by one of his patients.

Batang, our new Mission Station, on the border of Tibet.

CHINA'S NEED OUR OPPORTUNITY.

The Foreign Society is to be congratulated upon the three schools it already has in the Empire of China, as follows: The Christian Institute, Shanghai; Drake College, Nankin, and the Girls' School, Nankin. There is a mighty awakening just now in the educational problem of China. A Commission has been appointed with headquarters in New York, the object of which is to arouse our whole country to an appreciation of the great educational need in the Flowery Kingdom. Everything seems to indicate that this is the time to act. Timothy Richards is of the opinion that a thousand well-educated, Christian men in China just at this time, to give themselves to educational work, would solve the future destiny of the whole land. Certain it is that China just now is as clay in the potter's hands. She is in such a formative state as was never known before. The situation is really transitional. Note the following from some of the great thinkers intimately acquainted with the real situation:

The times call for a forward movement.—F. L. H. Pott, President St. John's College, Shanghai.

Knowledge alone can save us from destruction; learning China's only hope. —Chang Chih-Tung, Viceroy, Hupeh and Human.

CHINA'S NEED, AMERICA'S OPPORTUNITY. Situation demands broad, far-seeing plans generously executed.—Chas. K. Edmunds, President Canton Christian College.

Largely upon the Chinese ministry must rest the burden of evangelizing China. And China will demand a ministry thoroughly trained in mind as well as in heart.—H. F. Rowe, Nankin University.

One small but efficient college has been carried on in China, by a group of American college men, at an annual outlay on the part of its supporters of the price of one high-class automobile.—Andrew H. Woods, Canton Christian College.

By far the largest part of the leading Christian educational enterprises in China have been founded and conducted by Americans. While there is abundant room for all, there are many reasons why Americans should not yield their lead.—Arthur H. Smith, T'ung Chou, Chihli.

Is it not obvious that this resolute determination on the part of the Government, and the thirst for knowledge thus widely diffused, offer us the very opportunity which the friends of missions have long been praying for?—W. A. P. Martin, President Imperial University, Pekin.

The Chinese will spend millions for education. They are now groping in the dark and unable to see what they have. A million dollars spent in Christian education now will do infinitely more than fifty millions twenty-five years hence.—A. G. Bowen, President Nankin University.

Without doubt educational missions have opened a larger number of doors for the preaching of the gospel than any other agency. They have furnished the most distinguished and influential converts. They have done more than all else combined to undermine heathen superstition and false systems of belief.—John R. Mott.

CONTRIBUTED ARTICLES.

"THE SALT OF THE EARTH."

G. L. BUSH.

The words of Jesus pay a splendid tribute to those addressed. We know something of the value of salt in preserving and seasoning the world's food. It is both the life-giving and life-preserving element in material things. It is the world's antiseptic and febrifuge. It enters and heals, preserves and seasons anything but adamant, and will stick to that. What it can not assimilate it sugarcoats. I. *"Ye are the salt of the earth."* It has been suggested that Jesus was paying a compliment to His nation: "Ye Jews are the salt of the earth." If so, they never understood and were making no effort to fulfill such a *large* mission. Judaism was like salt stored in a warehouse in the temple and barreled up in their synagogues. They had no idea of a world-wide evangelism. Because Jesus spent two days teaching in Samaria they called Him a Samaritan. When He referred to His going away, they inquired, "Will He go unto the dispersion of the Greeks and teach the Greeks?" It was because Jesus would not be a Jewish Messiah that He was rejected by His nation. Their refusal to accept the world's Savior and enter upon a campaign of world-wide evangelization led to their rejection and the bringing in of the Gentiles.

Jesus undoubtedly addressed these words to the faithful band of disciples in the multitude that made up His audience. These honored ones are described in verses 3-11. The saving influences of the earth have always been exerted by these blessed ones.

Before His ascension He enlarged upon this commission. "As My Father hath sent Me, even so send I you." "Go ye into all the world and make disciples of all the nations." As He went into all Judea, Galilee, and Perea, making disciples, so they were to go *into all the world* and make disciples of every *creature*. What "He began to do and to teach" they were to continue unto the end of the ages.

Christ assigned to His church a mission of splendid service. The church is the world's antiseptic and febrifuge. It is the life-giving and life-preserving power in the moral world. Loyalty to this divinely-given mission is her only right to existence and claim for support. This is no *small program*. Littleness and narrowness find no comfort in this commission. Jesus meant for the church to become a world power and aimed at no less than world dominion.

The book of Acts tells how the early disciples obeyed their marching orders. Peter and John were the great leaders in the evangelization of

the homeland, while Paul and Barnabas were the leaders in the regions beyond. The little band of disciples in Jerusalem began their work in a vigorous way, preaching the Gospel in seventeen languages to the various nationalities gathered in their city. Stephen's work is mentioned to give us an idea of the plan of this campaign, in which the city was fully occupied by the apostles and evangelists. The vigor of this movement was equaled by its heroic liberality. The members sold their lands and homes and laid the money at the apostles' feet. Barnabas sold his island plantation, gave the money to the church, and became a missionary. Philip was sent for to evangelize Samaria. The church at Antioch sent Paul and Barnabas forth to preach among the Gentiles. Upon their return on their first furlough, the force was doubled; Barnabas and Mark and Paul and Silas were sent forth. The churches, founded by these missionaries, became new centers of missionary activity. Thessalonica is given as an example. 1 Thess. i, 7, 8; 2 Cor. viii, 1-4. Here was a church lately born out of heathenism and yet so true to the mission of a church of Christ that it was not necessary to stir them up on missions. Even in this twentieth century we have very few Jerusalems, Antiochs, and Thessalonicas. Bolenge, Africa, is more like Thessalonica than any of our own churches.

II. *The Double Danger of Inaction.* "But if the salt have lost its savor, wherewith shall it be salted?" This question is not so much one of "falling from grace" as the loss of opportunity, the abuse of stewardship, and the failure to obey an urgent command. When a church becomes world-centered or self-centered, the salt loses its savor. The channels of grace and power flow along the missionary highways. We *boast* of our 11,000 churches, but we *blush* to face the record of only 3,415 of these making an offering for foreign missions. Have these other churches lost their savor? There may be some excuse for a church not having a preacher, since there are not enough to go around; there may be some excuse for the lack of a building since our Church Extension Fund is inadequate to the demands; but *there can be no excuse for the neglect of missions.* What church can plead poverty in the face of Thessalonica and Bolenge? "Their deep poverty abounded unto the riches of their liberality." The first recorded case of discipline in the early church was a man and his wife who *lied about their missionary offering.* The first miracle was the healing of a man *lame in his feet.* Neither lameness or covetousness were tolerated in the early church. The churches of to-day need salvation from these perils. Unless they are *goers* and *givers,* paralysis and death await them.

There is also the danger to the unsaved whom we neglect. Without Christ they are lost. If we fail to take Him to them, we will also be lost. The number of heathen who will be saved by living up to the dictates of

their own conscience will surely be small. How many in our own land do this? Christ holds the key of death and hades, but He has left the disciples to unlock the gates of heathenism and let these prisoners go free. It is a dangerous thing to neglect a command so imperative, when the need is so great and so urgent! It is like playing with fire to try and block the program of Jesus! It is certain death to cross the live wire of God's missionary purpose!

III. *Christ's Estimate of Savorless Salt.* "It is thenceforth good for nothing, but to be cast out and trodden under foot of men." I should hesitate to stand before a church that neglects missions and pronounce such condemnation. It would be hard for me to pass such a verdict upon any disciple. But does not Jesus here say that these churches and disciples that are not helping to save the world are "good for nothing?" "Good for nothing." Can you think of *anything worse to say* about an organization or an individual? The supreme mission of the church is the Christianization of the world. Churches and disciples that fail here are "good for nothing" as churches and disciples. The true measure of success for a church is not found in the cost and comfort of its building, the eloquence of the preacher, the music of the choir, the well-dressed and well-housed membership; but in the gifts of her means and members for the world's redemption. We can easily imagine the look of grief upon our Savior's face when He sees churches wearing His name yet wholly missing their mission. The church that gives more for music and flowers than for missions may be good for the entertainment of the audience, but is "good for nothing" as a church of Christ. The church that is not *good for going, good for giving,* and good for praying for missions, is not good for the work of Christ. The world has no use for these barreled-up churches and buttoned-up church members; condemned by the Master and deserted by the people, decay and death await them.

Our watchword for this year is "$350,000 for Foreign Missions." This *sounds* well in church announcements. But let me remind you that this is less than $32 for each congregation and only 28 cents per member. Can McLean and Rains have a very high appreciation of our missionary spirit when they only ask us to *look like 28 cents?* Last year our members at home gave only 23 cents per member for heathen missions. In the face of such a record, some of the members think we are *going wild* over foreign missions! What would such people think if their church was like Bolenge? Our converts in heathen lands gave 58 cents per member for missions last year. Are the missionaries making a better brand of converts than the home preachers?

The preachers are waking up and the churches are doing better. March gave us twenty new Living-links. June should give at least five

more. Texas now has seven Living-links. The churches await *vigorous leadership*. Many ministers present *too small a program* to arouse interest upon the part of their members. If he is content to drag along in the old way, most of the churches will allow him to do so. The preachers need to take the Lord's commission seriously and set their people to work doing the King's business.

Gainesville, Texas.

SPREADING THE GOSPEL.

CHARLES E. JEFFERSON.

Spreading the gospel—which, being interpreted, means spreading the good news. One can not hear the words without thinking how industriously bad news nowadays is spread. Murders, embezzlements, defalcations, divorce suits, scandals, and railroad wrecks—all this is spread abroad by men organized for the purpose and who do their work with the fervor of prophets and the industry of apostles. Telling bad news, the worse the better, has been developed into a fine art which, having been successfully practiced by the press, is now being adopted by the men who write magazines and the men who make books. With so much doleful news in the air the men with good news to tell have an opportunity.

What the Good News Is.

By good news is not meant the recital of some good thing which happened in a foreign country nearly two thousand years ago. It is doubtful if a story so ancient can legitimately be called news, and moreover tidings of events long gone, no matter how important, fail to set the blood leaping and the heart singing. The gospel to be both good and new must be in regard to some good thing which is happening now, and which can and will happen more frequently if men will only give their consent. The good news is the assurance that God is with men and that the Kingdom of God is at hand. That was the good news with which the apostles were intrusted, and it is the only good news worth the telling. When they told it they told it with fervor, for they themselves had already entered into the Kingdom, and being possessors of righteousness, peace, and joy they were able both to teach and to cast out demons.

To repeat the story which the evangelists have written of what men did and said two millenniums ago is not without its value, but the repetition of this story is not what is meant by the spreading of the good news. News to be news at all must be edited up to date, and the only story with which one can hope to interest his contemporaries is not the story of something which happened to Hebrews whose bodies are dust, but the account of an experience which began with the apostles and which has continued down to the present hour. The only news which brings a thrill to the blood is the news of what God in Christ did yesterday and what he is ready to do to-day. It is this gospel of a Christ living in the hearts of his disciples and working through them which a world deluged with sad news needs to hear.

It is not sufficiently pondered that Christ never called men to him except to send them away from him. It is amazing how apparently careless He

was concerning the salvation of His disciples. So far as we can judge from the record He seldom alluded to their own entrance into heaven, and they themselves were less interested in what was going to become of them than in what would happen to others. Scarcely had He lodged a few fundamental ideas in their minds when He sent them forth to teach, and what He did with the twelve He did also with the seventy. In the upper chamber His deepest words of consolation were those in which He told them what it would be impossible for them to do with the world, and the whole burden of His heart rolled out in His closing prayer when He said, "As Thou didst send Me into the world, even so sent I them into the world." It is the united testimony of those who gathered up His closing words that His last thoughts were on the work of spreading the gospel. Hardly a sentence is recorded of His interest in the personal experience of the apostles, so intent was He on their duty of witnessing for Him in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth. The apostles had many questions, no doubt, to ask in regard to their own individual development and perplexities, but He quenched all such questions with His mighty words, "Go ye, therefore, and teach all nations, and lo! I am with you alway, even unto the end of the world."

How Much Do We Care for the Outsider?

One can not read the New Testament with open eyes without a sense of condemnation and without starting the question whether, after all, we have really in the twentieth century learned to place the emphasis where Jesus placed it. Of course we are not so morbid and introspective as our fathers were. The present generation does not puzzle its head over the different varieties of faith, nor brood over imputed righteousness, nor work itself into insanity in trying to define the unpardonable sin. Religion in these last decades has been growing more sane and healthy and men nowadays are looking out instead of in, but who dare say that we are even yet so free from solicitude as to the inner workings of our own thoughts and feelings and so intent on bringing the gospel to others as the New Testament expects and commands?

Does the average Christian on uniting with the church think of himself or of his brother? Do the majority of church members at the communion table think of their own tribulations and delinquencies, or of new ways of bringing men to Christ? What is it which comes most frequently to the Christian mind—some perplexity in creed or conduct, or some new dream of extending the limits of the Kingdom? If all who take upon their lips the name of Jesus should ponder for one hour their thoughts and conduct through the last six months, asking themselves, Has it been my supreme ambition to spread the good news in regions into which it has not yet come? How many would rise from the inquiry uncondemned?

And right here we may possibly find the explanation of much of that deadness of heart of which we so bitterly complain, and of not a little of that bewilderment of mind which seems to be one of the outstanding phenomena of our time. It may be that ministers and church officials are so absorbed in the work of keeping the church machine in order that they have no energy to reach out after the sheep who is not in the fold, and it may be that the members of the church are so busy in looking after their own affairs that they

have failed to hear the inexorable command, "Freely ye have received, freely give."

Three Unpleasant Facts.

Several things are conspicuous and certain. One is that well-behaved Christian men and women do not to-day, as a rule, consider it their duty to speak to the unconverted about their obligations to the Son of God. Such talk is counted officious and impertinent, an offense against good taste. A second fact is that the number of those joining our churches on confession of their faith is pitiably and alarmingly small. We still succeed in inducing some of the members of the Sunday-school to become church members, but the great outside world remains practically untouched. The lost coin is not searched for, the lost sheep is not gone after, the lost son does not come back. Christianity in many quarters has lost its characteristic note and the church has become something less than the church which the New Testament portrays.

Along with these two facts there is a third, namely, that the fires of missionary zeal are burning low. Large sums of money, to be sure, are still given and the size of these heaps of gold may deceive the undiscerning. But when we consider the enormous increase in wealth within the last forty years and the amazing multiplication of luxuries in Christian homes, the gifts to missionary work to-day are disappointing and disgraceful. And when one subtracts from the sum total the large sums given by a few rich men, the amount contributed by the rank and file of the Lord's army proves by its smallness that the majority of professing Christians have only a feeble interest in the extension of Christ's Kingdom either at home or abroad.

All this tragic situation is due to the failure to see that a Christian is one whose supreme business is spreading the gospel, that we have no right to call ourselves followers of Jesus unless we are missionaries working constantly to bring the gospel to those to whom it is as yet an unknown tongue and extending up to the level of our strength and opportunity the reign of Christian ideas over wider areas of life. The first petition in the prayer we are given to pray is, "Thy Kingdom come," and the Kingdom is coming only as the children of light arise and let their light shine.—Congregationalist.

THE PACIFIC COAST CHURCHES AND THE CONGO.

ROYAL J. DYE, M. D.

Our people of Oregon are engaged in the heroic task of raising money for the building of a mission steamer on the Congo. This will cost $15,000. They are making the raising of this money their Centennial task for Foreign Missions. Geo. C. Ritchey, of Newberg, Ore., is leading this work. Dr. Dye launched it last summer. Already they have $4,000 in cash and pledges. The steamer is to be called the "Oregon." No finer work in gospel extension than this can possibly be done. The "Oregon" will be a great light-bearer to millions in the dark Congo region. Our missionaries have open to them 1,000 miles of navigable waterways in our own district there. God speed the "Oregon!"

Southern California has undertaken as her Centennial aim the raising of $10,000 for a new station on the great Momboyo tributary river. Vast multitudes await the gospel in that Congo region. Already native evangelists are

winning many to Christ there. The Southern California churches already have pledged $4,000 towards this great undertaking. Besides, they have paid the expense and salary of a new missionary to the Congo this year.

Northern California has put as her Centennial aim the raising of another $10,000 for a new station at far Bonyeka, 250 miles from Bolenge. Here the native evangelists have been toiling but a few months. Already 700 people have given up their evil practices and await further instruction and baptism.

This is a great work our Pacific Coast brethren are undertaking. A work which will make thousands upon thousands rejoice. The Nkundo nation is ours. Our missionaries alone have entered the field. There are 3,000,000 people to be reached. The Pacific Coast brethren are determined to have their share in this Pentecostal victory.

THOSE MISSIONARIES.

WILLIAM T. ELLIS.

It is more fun than going to the Zoo, is this hunting missionaries in their native lairs. For did the great Barnum himself ever exhibit half so famous an object of interest as a real live missionary—one of the species which brigands love; which leads war-ships around by the nose; which make the gentlemen of the State Department work for their princely salaries; which help keep the funny men and the cartoonist in bread and butter; which afford the small boys and girls of Christendom an opportunity to cultivate the virtue of self-denial in the disposition of their pennies; and which give the preachers and the mothers' meetings something to talk about and weep over?

There can be no doubt about the standing of the missionary as an object of public interest. The limelight is ever on him—at least, on him as a type. The individual himself, with a family name and a Christian name, is not so well known. One would infer from much that is spoken and written that he is not known at all. Poor, indeed, is the gathering that can not get up a lively argument about Mr. Missionary and his wife; one party contending that he is a mischief-maker, a rogue, and a good-for-nothing fellow who could n't earn his salt among honest Americans; while the other party asseverate, with grieved faces, that the missionary is nothing less than a saint and a hero.

Now, I am in the position of the boy who has been to the circus; I have seen the wonders with my own eyes. I have followed the missionary over a considerable portion of the earth's surface. I have heard more opinions about him than you could shake a stick at, ranging from that of the English merchant in China, who unequivocally declares that he is "a d—— scoundrel," to the British diplomat from Persia, who affirms that the missionary is only a gentleman, a scholar, and a public benefactor. I have talked with the missionary's converts, and with white men who say that he has spoiled a good native to make a no-account Christian I have attended his churches, gone with him on "itinerating tours" out into simon-pure heathendom; I have examined his schools, I have visited in his home, and I have seen him amid conditions which take from every one of us the shine that Madame Grundy puts on.

All this I have done with an eye open for joints in the missionary armor; for I am no preacher nor board secretary, but one of those critics-in-ordinary to the universe, a daily newspaper writer. In my time I have seen most of the animals that go to make up this human menagerie; and I think I know a yellow dog, a swine, an ape, or a snake when I see one, no matter how

cleverly he may masquerade as a man. My egotism has assured me all along that if the missionary could shut my eye he is smart enough to go home and run for Congress.

Yet either I have been taken in completely, or else the average missionary (I am not now writing of the exceptional man) is a pretty good sort of fellow. As a preacher, the missionary is about as dull as your parson at home—and when he essays to preach in English, he is a few degrees duller. But when it comes to playing tennis, or talking the gibberish which passes for language among the various heathen, or tramping over country, or climbing mountains, or "roughing it" generally, the missionary is in the blue ribbon class. For a good time out of doors give me a missionary companion. He does not go stale after the first mile; he seems inclined to practice some of his own preachments about unselfishness, and so he is no kicker, and is always willing to carry a trifle more than his share of the load. His critics have hammered him into humility of spirit, or some other cause has accomplished the same result, so that he has no "side." Sometimes, where other men swear, he is tempted to moralize, as when looking down into the mouth of a fiery volcano I heard one say, "If there is n't a hell, there could be."

More than once I have gone in swimming in the waters of the Orient with a crowd of missionaries. Not any of your Bar Harbor bathing parties, with fashionable outfits and a line of life-guards near, but as we used to go in swimming when we were boys, dressed only in our "birthday suits," and each keeping his own lookout for sharks and bad currents. Yes, and we even raced to see who would be first in, crying, as in Boyland, "last one in 's a nigger." Potentates and diplomats are all right in their place, but for a frolic that will lift years from one's gray head, give me a crowd of missionaries.

The missionary is an informing fellow-traveler; he is usually interested in all sorts of big things, especially ethnic and international questions, and he knows right down to the ground the natives of the country where he lives. Besides, he is likelier than not to have some entertaining hobby, like bugs or flowers.

One characteristic which especially endears the missionary to me as a playfellow is his inordinate appreciation of a joke. The spreading chestnut tree seems not to grow on the mission field; and whenever you meet a missionary you can spring all your oldest stories on him, and he will laugh until he weeps, and vote you a second Mark Twain. Probably it is rather dreary business, this being shut up all the year round, with only a handful of other white persons near—if you have that luck—to keep up your spirits. If I had to live as some missionaries do, and where they do, I 'd turn sour quicker than a jar of milk in a thunderstorm. Yet these fellows as a whole keep sweet and sunny withal. In a remote Japanese village I saw a picture of "Sunny Jim;" but the real American "Sunny Jim" was there first, preaching and practicing.

I 've seen white men, especially in the army, grow to hate the very sight of one another, from the mere fact of being tied up in so tight a bundle together in a dreary and God-forsaken spot. As for their attitude to the natives who surround them—well, it is symbolized by Sentimental Tommy's "words we have no concern with," or by the dog-whip. In astonishing contrast, the missionary seems really to care for the heathen among whom his lot is cast. He piously calls them "my people," and seems to lie awake nights thinking up schemes for their betterment. You know it was a Yankee missionary who invented the jinrikisha, the popular method of transportation in the Far East, whereby

thousands of stout-legged coolies make their living. In some countries, notably Korea, I found that the ordinary people had no literature except what the missionaries have created. More than a few of these humble gentlemen have been decorated by emperors, kings, and viceroys for their services to the causes of education, medicine, philanthropy, and general social betterment. Here was an astonishing thing! I found missionaries hobnobbing with statesmen and rulers with whom newspaper men could scarcely get a ten minutes' interview! I think these ends-of-the-earth potentates need to learn a lesson as to the relative importance of people!

One of the interesting ways in which the scarcely comprehensible loyalty of the missionary to his own particular brand of heathen appears is when an informal conference of missionaries from different countries is in session. The missionaries to Japan talk big about the virtues of the Japanese, while the men from China tilt their noses and declare that, point for point, the Chinese are a hundred per cent better than the Japanese, and that to-morrow China will dominate the East. After this Christian controversy has gone far enough the missionary from the Land of the Morning Calm will quietly step in and claim all the virtues of heaven and earth for the top-knotted Korean. Any other white man resident in the East would be likely to swear at the whole job lot of yellow skins.

Missionaries who write books are as common as fleas in a Japanese hotel. Not all of these are religious books, either. Some of them are even drier—dictionaries and grammars, for instance. Frequently the standard books in a country upon native customs and history are the work of these dominies, and some of them are so bright that one wonders how their authors ever escaped becoming journalists. A nose for ethnology is often found among the missionaries, and I have seen volumes written by them upon racial origins and characteristics and languages to which I respectfully doff my hat.

It may be because they are gentlemen born (though I have been solemnly assured that missionaries are from the very lowest classes of society in the homeland), or it may be that their religion has something to do with it; but, anyhow, I am ready to declare that, exceptions aside, the finest culture and the truest refinement that I have found in the Orient were exhibited in the homes of missionaries. Good breeding can show itself without diamonds or dazzling dresses; the latter, I have learned in certain port cities, are perfectly consistent with raw vulgarity. The average missionary with a family receives about twelve hundred dollars a year, so he has to achieve refinement without a very large cash expenditure. Nevertheless, the gentle ways, the tactful consideration, and the genuine kindness of these missionary homes have seemed beautiful to many homesick men traveling to and fro over the earth. Whatever his shortcomings in public speech, in private the missionary knows how to talk about the finer things of literature, travel, art, and people. In pondering over the secret of the difference between the missionary atmosphere and that of some far more pretentious circles, I have about reached the conviction that it lies in the simple heart. After all, it is good people who constitute good society.

More refinement and charity and love of mankind than most of us plain mortals can ever hope to possess must be the portion of the missionary who is expected to keep his home and his domestic life ever on exhibition for the entertainment and edification of big-eyed natives. I know a bride and groom who alone represented the Anglo-Saxon religion and civilization in an interior

village of Japan. During the first year of their residence in Miyazaki five thousand curious Japanese visited their home, at all hours of the day and night! Would n't that get on your nerves? Simply to be followed about a village by fifty or sixty wondering children, who look at me as if I were a sea-cow, a giraffe, or the missing link, exasperates me to the limit of endurance. But think of having a stream of men, women, and children invading your home, fingering your possessions, and testing your furniture! Yet that patient bride actually played the piano for all these intruders, and "showed off" the wonders of a rocking-chair, a cook-stove, and the other accessories of an American home.

All of which leads up to the best thing about the missionary, which is his wife. She is the real heroine of the mission field. With the care of her home she has also duties as teacher of cooking and sewing and Bible classes; as friend and counselor of native women; as the chief adviser in her husband's work; and as correspondent of various boards, bands, churches, and periodicals at home. The universal problem of making two inelastic ends meet is hers; and, withal, she must stand ready to be hostess to every globe-trotter who may happen along with the faintest possible claim upon the hospitality of her home.

Often it has seemed to me that in the missionary wife's eyes I could discern not only the deeps that belong to motherhood, and the loneliness which even the crudest spirit must feel in these alien parts, but also the present or impending tragedy of that day when she must surrender the children who are the better part of her life, that they may be educated in the far-away homeland. Everybody has hard duties to face, but few, it strikes me, can be more difficult than this one of deliberately electing a separation of at least seven years from one's children, and that, too, during a period when they most need a parent's counsel and best reward a parent's love.—The Outlook.

A SURVEY OF THE WORK IN THE PHILIPPINES.

H. P. WILLIAMS.

VIGAN STATION.

H. P. Williams.

The church at Vigan has a membership of forty-one. They hold four meetings a week in the chapel, which is the entry-way to the Bible college. Frequent services are held in the market, crossroads, and homes of the people. They have two bishops and two deacons; twenty-two members take turns at preaching. Of these fourteen are Bible school boys, of whom nine were baptized the past year. Twenty-five boys in all have been in attendance at the college during the year. The press has issued 1,300,000 pages of evangelical literature the past year, and have gained some local recognition for the mission. But the work of the congregation has been overshadowed by college, press, and district evangelization, which have given the better returns.

STO. DOMINGO has thirty-five members, of whom five preach. One bishop and two deacons have been ordained. A neat chapel room has been fitted up in the basement of a private house, and the meetings are well conducted and fruitful.

MAGSINGAL has discontinued meeting in the small chapel at Pagsanaan, and has built a $100 bamboo house on the royal highway in the town proper.

Andres Lara is quite active in Bible teaching, having a class of school boys. This congregation has thirty members, four preaching brethren, and one appointed bishop.

LAPOG has seventeen members, one bishop, two deacons, and three brethren preaching. They are making little independent progress, but are a promising group for an evangelist to visit.

CABUGAO has two hundred and two baptized, of which large groups are in the barrios of Maradudon (30), Salapasap (20), Cailayan (20). A disappointingly small chapel has been built in the town; one bishop and two deacons have been chosen; three brethren preach. Gabino Astudillo and his wife, from Abra, have been working here for some time as evangelists, and have infused the congregation with considerable life.

SINAIT has about ninety members. There are two bishops and five deacons. Twenty-two brethren are on their program for preaching. They are trying to evangelize the barrios. They have a bamboo chapel, but are planning to build a better one.

Of all the churches in Abra, BANGUED, including Lipcan, has eighty members, four bishops, seven deacons; eight brethren can preach. The mission has purchased here a very desirable building lot for $330. At the present the mission rents a chapel room. This town, being the capital of Abra, is an important point and our work here is quite encouraging.

PENARUBIA is a Tinguian town with six members, who have regular services by the help of the Lipcan brethren. One can preach.

VILLIAVICIOSA is growing healthily. There are forty-three members, Tinguians and Ilocanos. Two are preachers.

CALAWAAN has twenty members. Their chapel is half of a tobacco camarin. Catalino Valera is the preacher.

SAN JOSE has seventy-two members distributed in four barrios. They can not decide where to build their chapel, but were exhorted to build two chapels to accommodate the need. They have two bishops, four deacons, and are well disposed in the gospel. Seven brethren preach.

Besides the churches named above we have nine brethren in Badoc, which has been attached to this district though lying in Ilocos Norte. In Abra there are six at Su Quintin, twelve at Sukib, two at Consolado, three at Calaba, two at Siliitt, four at Baliuag, nine at Villavieja, two at Lagangilang, one at Tayum, six at Suyu, and nine at La Paz.

LAOAG STATION.

The church at Laoag has one hundred and seventy-three members; ten brethren are acceptable preachers, five have been appointed deacons; W. H. Hanna has been acting as bishop, and under his care the church has been well instructed. Dr. Pickett's work has greatly undermined prejudice to our cause. The four missionaries help in the Sunday-school, which prospers vigorously. The Laoag Chapel and lot have proved a good investment for the cause in the province; they cost approximately about $1,500. The Laoag congregation observes the day for the March offering, and contributed twelve pesos this year.

The BATAG brethren are not organized. They number thirty-four, of whom one is a recognized preacher.

SAN NICOLAS has twenty six members who seem to be quite vigorous in their faith; six can preach. They meet in a private house.

At CABISUEOLAN, a barrio of Vintar, we have a neat little chapel, and seventeen members. They are not organized, but rather depend on help from Vintar for their meetings. Two can preach some.

The church at PASUKIN is favorably known in the town. They have one of our best built native chapels, furnished with some care. There are twenty-five members, of whom four preach, two being at times employed as evangelists elsewhere.

NAGPARTIAN has fifty-nine members near the town. There is one bishop and two deacons. Five brethren can preach. These disciples seem to be faithful, but should build a chapel.

BAMBAN has three hundred and twenty-two listed members, two bishops, ten deacons. They are building a new chapel, since the old one was too small. Their meetings are of prime interest in the community, and they are developing an orchestra to assist in the services. Here, where our constituency dominates the community, we see more clearly the practical benefits of the gospel in the reformed social relations and quickened intellectual life of the people.

BACSIL, a barrio of Lawag, has nineteen members and a regular meeting.

CLAVERIA, in Cagayan province, though attached for the present to the Laoag station, has one hundred and ten members, with one appointed deacon and three brethren that preach. They meet in a well built chapel of their own, and show a good spirit in the cause, but greatly lack instruction.

Besides the churches named above, groups of brethren are found in the following locations: Paoay, one; Panduyocan, fourteen; Vintar, five (two preachers); Tamdagan, thirty-five; Dingras, two; Solsona, twenty; Banna, one; Piddig, forty-seven; Sarrat, two; Bacarra, four; Agaga, sixteen; Bayog, eleven; Lanao, thirteen; Nammoac, thirty-one.

APARRI STATION.

The church at APARRI is an example of the great possibilities in that extensive field, as well as of the satisfactory results of skilled native leadership. The congregation now numbers one hundred and sixty-three, of whom some twenty-seven are Chinamen. There are four bishops and four deacons. Nine brethren can preach. Buenaventura Garcia has been reinforced by Doroteo Benson, who seems to enter upon his duties in a most satisfactory way. The brethren are trying to complete their chapel, which will ultimately cost about $700, and is built on the lot recently purchased by the mission for $150, I believe. The whole will give us a very good property in Aparri, and a very necessary one.

At CANAYON, a barrio of Aparri, are fifty-eight members, mostly Ibanags. They have chosen two bishops and one deacon, and have regular meetings.

At other points in the Cagayan valley are the following groups: Buguey, five; Dalayap, two; Tallungan, seventeen; Alcala, six; Isabila Province, seven; Calayan Island, one.

MANILA STATION.

The congregation at the Mission House has been recently formed of what is left of the old Cervantes Street congregation. Their number is not yet determined, but will approximate eighty. They have two bishops, four deacons, eight preachers. The old Cervantes Chapel will probably be moved elsewhere and used.

The Mission House Auditorium can seat four hundred people if available space is well used.

It has a small class room on the street, which is being used daily. A dormitory room, office room, and teachers' dwelling complete the appointments below; while spacious dwelling apartments are found for the two missionaries' families above. The original cost of the property was about $12,000; over $2,000 were spent in alterations and improvements.

The LORETO church, Sampoloc District, Manila, is under the pastoral care of Leon Maximo, B. L. Kershner's teacher. It has eighty members, six deacons, four preaching brethren. They meet in their own chapel.

At SINGALONG, Manila, the church has been revived and reorganized. There are now forty members, two bishops, two deacons, and five preachers.

The PASAY church numbers ninety members. They have one bishop and ten deacons. Six brethren can preach. They have a bamboo chapel built on a lot owned by the mission, but are quite strongly "anti-foreign," even to the extent of antagonizing work conducted by men paid by the mission. My opinion is that this tendency is supported by nothing more substantial than the personal jealousy of some of the leaders, and will not be permanent.

The church at BALIWAG numbers forty-six. They have a small chapel that is not yet finished. One bishop and two deacons have been chosen. Juan Natividad, the one preacher, appears to be quite active in the ministry.

MANENA numbers sixty-seven members and has a new chapel. They show a vigorous spirit, but have not yet selected local ministers.

MARIQUINA and BAYANBAYANAN were originally one congregation. When the chapel burned at the former place they built one at the latter, but are not using it now. The work seems to be the more promising in Bayanbayanan, though the twenty-five members are about equally distributed between the two towns, and none are doing much. They have one bishop and four deacons, one being able to preach.

MORONG is a field worthy of more attention. Our church has twelve members in town, one bishop, two deacons; a chapel in the building. The one preacher has been quite active in the neighboring points.

LILIO now numbers ninety-eight, with two bishops and six deacons. Six brethren preach, beside Simeon Rivera, who is now helping them as evangelist for that district. This congregation excels all in its singing.

RIZAL numbers thirty disciples, two of whom can preach. They expect soon to build a chapel.

CAVITE (Sta. Cruz District) has a neat bamboo chapel, and eighty-six members, one bishop, four deacons, eight preachers. There seem to be some quite competent workers in this congregation.

MARIVELES numbers seventy saints, of whom two can preach. There are one bishop and four deacons. An effort is being made to build here a substantial chapel, the former one having been destroyed.

Besides the above named churches, groups of brethren are found as follows: Pasig, one; Rosario, two; Cainta, four; Quisao, twelve; Cordona, seven; Lamba, fifteen; Dadas, one; San Luis, seven; Magdalena, one. In Tiaong are thirty-five brethren baptized by our ministers, and in Luisiana one hundred and sixty, who have incorporated themselves with the Presbyterian Church in their respective towns.

A summarization of some of the above data may be made by stations as follows:

	Churches.	Members.	Preachers.	Chapels.
Manila	12	765	47	8
Laoag	9	987	35	5
Vigan	11	701	78	6
Aparri	2	259	11	1
Totals	34	2,712	171	20

This summary does not include the one hundred and ninety-five baptized Christians in Tiaong and Luisiana.

The American congregation in Manila should also be mentioned as regularly organized and observing the Lord's Supper. There are forty-one listed members. Of these ten are missionaries, of whom six are working elsewhere; eight other members are non-resident in the islands, and eight more have returned to America.

THE UNION BIBLE INSTITUTE, NANKIN.

A. E. CORY.

A. E. CORY.

From many sources we have been requested to furnish an account of the Union Bible Institute that was held in Nankin during the month of October. It would indeed be difficult to attempt to tell all that was accomplished during the three weeks, but we shall try to give in meager outline the main features of the work.

A word as to the history of the institute. Some six years ago our mission felt the need of special instruction for evangelists, colporteurs, chapel keepers, etc. An institute was held with seventeen in attendance. The missionaries of other missions were invited from the first to give lectures, and in that way they soon began to send their workers. In two or three years it was practically a Union Institute, but the details were left to our mission. After the Centenary Conference appointed a Union Committee for the Promotion of Bible Study it was conceived that this work should be entirely under the union management.

This year is the first that there has been a rounded union, and the advance over previous years fully justifies the change. There was a larger attendance, a more varied and able program, and a spirit of fellowship and harmony that was a blessing to the entire community. There was an enrollment of 117 this year. Seventy-six of these were workers who had come directly from over fifty widely separated districts. The workers were mostly from Anhuei and Kiang Su Provinces. The others enrolled were students preparing for the ministry, and other workers in Nankin. In addition to those enrolled, the pupils in the schools were in regular attendance. The enrollment represented the workers of eight missions, though the most came from the six missions resident in Nankin.

The day program was divided as follows: 8.30-9, Devotional; 9-10, Lecture Period; 10-10.50, Study or Recess Period; 10.50-12, Lecture; 12-2, Noon Recess; 2-2.45, Class Period; 2.45-3.15, Study and Recess Period; 3.15-4.15, General Lecture Hour; 7.30-9, Evening services for the Deepening of the Spiritual Life.

It will be noticed that there are four distinct kinds of work in the above program.

1. The Lecture Period. We were very fortunate this year in having six courses of lectures on very important subjects, very carefully prepared by men well able to handle their subjects. The lecture periods were an hour and ten minutes in length. Forty minutes were given to the lecture and thirty minutes to questions and review. Each series of lectures was five or six days in length. The six courses were by H. F. Rowe, on "Exegesis of the Sermon on the Mount;" Dr. George F. Devol, on "The Art of Soul Winning;" D. MacGillivary, on "Methods of Bible Study;" Frank Garrett, on "The Minor Prophets;" A. V. Gray, "A Book Study of Colossians," and Dr. John Davis, on "Homiletics." The last series of lectures has been enlarged and the manuscript is ready for the printer. We understand that the lectures delivered by Mr. MacGillivary will also be put into book form. The outlines of each lecture were printed and placed in the hands of the students as a basis for further notes.

2. Organized Class Work. The students were divided as far as possible according to ability, into grades—Primary, Intermediate, and Advanced. Those in the primary class studied the Harmony of the Gospels, following Luce's Harmony. A. Sydenstricker taught this class. The intermediate class studied Evidences of Christianity, using Martin's text-book as a basis. H. F. Rowe taught this class. The advanced class studied The Acts, and was taught by the writer. They studied "Studies in the Teaching of Jesus and His Apostles," as translated by Prof. Zia. The class work was considered one of the most helpful features, and for next year it is planned to add special classes for women and perhaps other grades as well.

3. General Lecture Period. These lectures were all very well attended. They dealt with the Manchurian Revival, Methods of Work, the Relation of the Church to Changing Conditions in China, Characters in Church History, and Sunday-school Work. The lecturers in this series were Rev. D. MacGillivary, Dr. Gilbert Reid, Dr. W. E. Macklin, and W. F. Beard, of Foochow.

4. Evening Services. The culminating service of each day was the one held in the evening. All of these were in charge of Dr. J. C. Garritt, who gave book study of Ephesians. Much of the deep spiritual results that attended the institute was due to these night meetings.

The feature that left the deepest impression on the church in the city was the union gatherings on Sunday. Rev. Gilbert Reid came from Shanghai for both of these. The first Lord's Day preachers from the institute occupied all the pulpits in the city for the morning service. Union meetings were held in the afternoon and evening. On the second Lord's Day there were three union services held that packed the largest church in the city to its utmost capacity. The morning service was communion. This was a service of remarkable power. A new missionary, who had arrived only a few days before, said that she had scarcely ever experienced such an uplift of soul because of the manifest presence of God's power through this service. Such was the universal testimony.

It is impossible to tabulate the results of a gathering like this one. The first definite object was instruction, yet in the result of that instruction was a conviction of sin, confession of sin, and a deep spiritual awakening. The last days were marked with prayer groups everywhere, and at the morning devotional services, when opportunity was given for prayer, twenty or thirty would be praying at once, many of them sobbing out a confession of their sins. The results were not temporary, but word has come from many dis-

tricts that the men have gone back to their churches confessing their own sins, and entire churches and out-stations are doing likewise. These are the visible results. Men who were thinking of giving up the ministry are preaching with power. During the institute several who had not decided to enter the ministry gave themselves fully to the Lord's work.

One of the most advanced steps was the one looking to complete self-support. Each student paid one dollar tuition, and in this way about two-thirds of the expenses were met.

The program for next year is well under way.

The work of the Bible Institute is one of the most feasible and satisfactory steps of union and federation. Several provincial councils have already adopted this method. Institutes are being held by local committees or by missions all through the empire. God is honoring every effort that exalts the study of his Book.

Nanking.

THE MASCULINE TASK OF MISSIONS.

WM. DUNN RYAN.

In the kingdom of God there are certain things to be done which you shall regard as big things—buying church property, erecting meeting houses, buying the winter's fuel, calling the pastor—these things, man, thou shalt do thyself. There are certain things also to be done which you shall regard as little things—mending holes in the church carpet, upholstering the pulpit chairs, washing the church windows, converting 130,000,000 benighted souls in Africa, turning 400,000,000 to Christ in China, transforming the lives of India's teeming millions, bringing heaven's blessing to the islands of the sea—these things thou shalt entrust to thy women and children. Thou shalt in no wise concern thyself with them.

I have never read these commandments in the Bible, but one is led to suspect that at some time they must have been promulgated by high authority, because our churches so commonly observe them.

The hour has struck when we should take God at his word and engage the mightiest forces of the church in the work he places above all things else in importance.

There are at least three good reasons why the burden of missionary work should rest upon our men. The first is, because Jesus placed it there. Or, as C. M. Chilton, in his address at the New Orleans convention, so happily phrased it, "because of the masculinity of our religion." It was to men that Jesus gave his world vision on Olivet and commanded them to go to the uttermost parts with his message; it was men who constituted the school of twelve on whom his mantle of power fell; it was a man sent of God, who prepared the way before him; it was seven men of good report, full of the Holy Spirit and of wisdom, who became the first deacons; it was men whom the Holy Spirit set apart and separated from the church at Antioch to declare everywhere salvation in Christ.

Buddhism thrives upon effeminacy. Theosophy very appropriately finds its chief exponents among women, but Christianity demands red corpuscles, strong convictions, and heroic action. By no means does this fact disparage the tremendous value of woman's work. If God sees fit to lay his hand upon a Mary, a Phoebe, a Lois, we may well rejoice. But let us expect the burden

of his work, as in the long ago, to rest upon his Johns, his Philips, his Pauls, and his Timothys.

The second reason is—the magnitude of the task declares it man's work. When Rev. A. B. Simpson held that marvelous missionary service in Carnegie Hall, that resulted in an offering of more than $50,000, he impressed the people with the bigness of the enterprise. These are some of his words: "Were I to bring the heathen myriads of Africa alone into this vast hall in three audiences every day at the rate of 10,000 a day and give them just one chance to hear the gospel, it would take sixty years for all the heathen of Africa to be brought here to listen to one sermon, and in those sixty years two generations would have been born and died without the gospel. It would take 120 years more to bring the myriads of China and Japan, and 100 years for India's millions. And so it would require two and a half centuries at this enormous rate even to preach the Word once to the world's lost multitude. And were we to put them on shipboard to bring them across the ocean, it would take fifteen rows of ocean steamers in solid line stretched from shore to shore to hold the multitude who never heard the name of Christ."

Looking at these vast multitudes in infinite pity, our Master says, "Go teach them." Surely no call to heroic service has ever been more urgent than this. The best brains, the steadiest nerve, the hardest muscle alone will prevail. It is a challenge to our manhood.

The third reason is, because men are able under the blessing of God to do this work. There is only need that we should give to it the same executive ability and energy that we display in business and politics. A few days ago a member of the county committee of the victorious party told me that 100 per cent of the vote registered in every precinct of our city was polled on election day. How did it happen? It did n't happen. Said he, "We had every precinct well manned, had a list of registration, kept record of all votes cast, and at 2 P. M. began sending carriages and traced every man who had not voted until we found him."

Has your church used any such sane and thorough-going method to see that 100 per cent of the registered membership is heard from on the first Sunday in March? I frankly confess mine has not. And I stand without excuse, for I know this work is more important than politics and is surely as worthy of organization and effort. But suppose there were 10,000 precincts and of this number more than 6,000 polled no vote at all. Would not such apathy spell defeat for any party? Of our 10,000 churches only 3,457 contributed anything to foreign missions last year. From men's achievements in other fields we are warranted in the belief that it is fully within our power as men to bring into line many of these non-contributing churches.

Doubtless upon us pastors falls the first duty of leading our men to see that missionary endeavor is a large part of their business of assembling them as men to lay upon their hearts the needs of Africa, of India, of the Philippines, as well as the needs of our local church. The supreme need of the hour is that the vast amount of executive and financial ability of which the Lord has need might be made effective in flooding the dark places of the world with heaven's light.

Ashland, Ky.

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

W. B. Alexander and wife reached Harda, India, December 8th, and are already hard at work on the language. They are delighted with the prospects at Harda. They state that the missionaries are quite busy.

C. P. Hedges, of the Foreign Society, reached Bolenge, Africa, October 9th. He is delighted with the outlook at that important station. Miss Mamie Longan reached Manila early in November and began her work at once. Mr. and Mrs. C. C. Wilson have begun their work among the Chinese, Japanese, and Portuguese in Honolulu.

E. L. Powell, of Louisville, and Dr. Anna Gordon, were married at Philadelphia by George P. Rutledge, January 12th. Hearty congratulations and best wishes to these consecrated servants of the King.

Dr. Butchart says that two characters spell "home" in Chinese. One is a "roof" and the other is a "pig" under it. There is no home where the Gospel has not gone and made such an institution possible.

Miss Mary Kelly has opened a school for the daughters of the widows in the Widows' Home—a government institution in Nanking. There are thirty-two enrolled. The Home contains 285 people. For years Miss Kelly has tried to get the Gospel into this Home. Thus far she has been hindered by the official in charge. Now she hopes that the children will carry the good news into the Home and that many may be saved. The official in charge has sent for Miss Kelly to talk about the school.

In the Chu Cheo District there are two circles of Christians, one twenty miles south and one thirty miles north. Both were founded by men who had been in the hospitals. Both are flourishing centers. Recently Dr. Osgood baptized a convert at each place.

JAPAN.

Twenty-two Baptisms Since Last Report.

Akita.

Miss Asbury and her Bible-woman made a most profitable trip through this district recently and had large crowds out at every place. In one place 400 people came to hear the Word.

At one out-station visited this fall by our Akita missionaries, the pastor reports, as a result of their meeting, three "hidden believers." They have not the courage to commit themselves by being seen regularly in the company of Christians at the Lord's house.

Another young woman in Akita has asked for baptism after several months' study of Christianity. Her older sister, a student of our Girls' School in Tokyo, taught her specially when they were together during the summer, and what was worth much more, led her by the beautiful example of Christian life which she herself lives.

Sendai.

A union Sunday-school picnic was held in Sendai in October. It is the first one in Northern Japan, and credit

is due Mr. Mitsui, pastor of Geki Street Christian Church, for its origin. Nearly 800 children attended. The expenses were borne by individual churches. The children had a splendid time; the pastors and teachers were encouraged. It made a favorable impression on heretofore indifferent parents and a better outing is already being talked of for next year.

We do so much need a building for our Omachi Sunday-school and preaching place. A fire last fall left a splendid lot for sale. If we only had the funds with which to get it now! With a proper building our Sunday-school there would quickly grow to 200 or more. As it is, with our shifting from one store room to another, the Sunday-school fluctuates between fifty and 130. Contributions are in order.

The following statistics were taken from The Bible Way, our church paper in the vernacular. The membership of the Christian Church in Japan, June, 1908, was 1,300. (This is the active membership.) There are 1,403 pupils enrolled in the Sunday-schools. There were 197 baptisms during the year, June, 1907-1908, and Yen 1197.08 was raised by the Christians. This is an average contribution of forty-six cents per member. Considering that the vast majority of these members are from unchristian homes, it compares quite well with folks at home, it seems to me.

The Twenty-fifth Anniversary.

The twenty-fifth anniversary of the work in Japan was celebrated on the 27th of June. The hall was comfortably filled when the program began. Miss Asbury kindly loaned the piano from their home, and Mrs. Suto, the pastor's wife, presided. Kudo San, now an old man, and one of our first evangelists, was leader of the meeting. The program opened with a piano and violin duet by Mrs. Suto and Sawaki San, one of the graduates of the Sei Gakuin, class '07. Tashiro San, one of the earliest Christians in Akita Ken, read for the lesson Rom. xii, this chapter being a great favorite with Japanese Christians. The opening song was, "In Thy Presence, Lord, We Bow," a patriotic hymn, full of gratitude to God for His wonderful care. Kon San, also a graduate of our Boys' School, class '07, led in prayer. Miss Shimayo Kawamura, teacher in the Bible department of the Joshi Sei Gakuin, rendered very favorably a piano solo, after which Suto San, on behalf of the Akita Church, gave the address of welcome, which was heartily received. M. B. Madden gave a brief resume of the work of the missionaries and the evangelists, the amount of money that has been expended in Japan by the Foreign Christian Missionary Society, and our many causes for rejoicing at this twenty-fifth anniversary convention. The great number on the program, however, was the mission history as prepared and read by "John Baptist" Kawamura, who is one of our oldest evangelists and was baptized by Chas. E. Garst in the early days of our work. He is almost six feet in height, large of frame, with black hair and long, black beard; and, because of ruggedness of character, his total disregard for the little niceties of society, his impetuosity, and, more than all, because he is a man of one Book and with but one message, in the first days of his ministry Brother Garst gave him the name "John the Baptist," which clings to him still. He began his paper by giving a brief history of the earliest missionaries. He attempted to pay a tribute to Chas. E. Garst. He said, "Chas. E. Garst," and his eyes filled with tears and his voice choked. He began again, "Chas. E. Garst," but could go no further, and with sobs that shook his huge frame, he ended by saying, "His body sleeps in Aoyama Cemetery and he gave his life for

Japan." He spoke beautifully of the early work of Geo. T. Smith and wife, and said: "In exchange for the life of Geo. T. Smith's wife we have now standing in Akita the Josephine Smith Memorial Chapel. Her body sleeps in the Akita cemetery." E. E. Stevens was held in beautiful remembrance by him as one who had literally "given the best of his life to North Japan," and who was at home now seeking health and strength that he might return to do even more for the work. Mrs. Garst, Mrs. Stevens, Miss Calla Harrison, and Miss Johnson were all remembered by him, and he took pride in telling of the work begun by our first missionaries in the early days. The work of the later missionaries was passed by rapidly and with very few words. He lives largely in the past, and when Chas. E. Garst's life went out much of the joy and sunlight of "John Baptist" Kawamura's life went out with it. He closed his paper with a short history of the churches, schools, and preaching places; their establishment, progress, and present condition. His paper was received most enthusiastically by all.

Pastor Murayama, of Tokyo, read messages from Mrs. Garst, E. S. Stevens, H. H. Guy, F. E. Hagin, and others, and telegrams from many of the friends in Japan who were not able to attend.

The representative of the mayor of Akita City made a congratulatory speech, as did also the Japanese pastor of the Presbyterian Church in the city. W. H. Erskine pronounced the benediction, and the meeting adjourned for the banquet. Before the banquet was served, a photograph was taken of all assembled. The musical part of the program was very good. Miss Asbury sang, beautifully, a solo; the graduates of class '08 of the Girls' School sang a quartet, and a koto solo was rendered very skillfully by the little daughter of a wealthy man in Akita. In the great audience were three grandmothers, Iriye San, Nakayama San, and Shimamura San, who became Christians in the early, early days of the work and who, with three or four other old women, have been faithful throughout the years. Their eyes swam with tears when the history of the early missionaries was being read. It was interesting and pathetic to hear them recount the stories of the first days of our work in the north. Among the pioneers of our work was Noto San, of Tsuchizaki, whose faith is stronger now than it was in the beginning, though he has passed through many sorrows, temptations, and persecutions "for Christ's sake and the Gospel's."

Mr. A. W. Place was introduced to the audience as the newest missionary and told of his joy on being present and his desire to know the work and workers better and his special desire to get into more intimate touch with the lives of the young men of Japan. After a season of merriment and feasting, during which in various parts of the hall were heard the college yells of Bethany, Eureka, and William Wood's College, the twenty-fifth anniversary program came to an end and we all went home, glad that, although He had not called us into this vineyard in the early morning, nor in its noontide heat, yet in the early afternoon of the work, the Master had called us to share in the joys and sorrows and rich rewards of the pioneer workers, both Japanese and foreign, in the Sunrise Kingdom.

A Peep Into "Leperdom."

Mrs. R. D. McCoy.

Last month the Takinogawa Sunday-school gave a donation of 400 yen to the hospital for lepers at Meguro. This is a suburb of Tokyo, but is about ten miles from Takinogawa. Mr. Gomi, one of our Bible students and superintendent of the Sunday-

school, Messrs. Hasaka and Shimozaki, both Sunday-school teachers and Christians who live in the neighborhood, Miss Yao Terada, our efficient Sunday-school worker and Bible-woman, and Mrs. McCoy visited this hospital in behalf of the Sunday-school and presented the small sum mentioned above. While we were sitting, talking on the little Japanese veranda with Mrs. Otsuka, one of the hospital superintendents, a request was made by the inmates that we come and talk to them about Christianity and our God. After we had consented to do so, an assembly bell was rung. The entire number of patients, twenty-five in all, assembled in their little chapel and were eagerly awaiting us when we entered the building. We were gratefully received and had a most inspiring meeting. They were intensely interested in the messages that we brought them.

After leaving this building we were showed the different dormitories. We were especially interested in seeing the different kinds of industrial work done by these lepers. You would be interested to know, also, something about the history of this important movement. The year 1891 marks the beginning. After this date there arose a deeper sympathy for sufferers of this most dreaded disease and a greater realization of the importance of leper relief.

In 1894 sufficient funds were procured for the land and buildings to be used in this most needy work at Meguro. The objects of this enterprise were publicly stated to be as follows:

"This institution differs in its nature from an ordinary hospital. It aims at giving all possible help and consolation to sufferers from leprosy who may be received into it, and has also in view their introduction to the Christian religion."

This work is supported principally by a society in Scotland called "The Mission to Lepers in India and the East," but friends and sympathizers also make liberal contributions. Mr. and Mrs. Otsuka, who have charge of this hospital, are earnest Christian workers, and we were glad to help in this work, even though it was only in a small way.

The Women's College is being supplied with a heating apparatus. This will be a great comfort to the teachers and a great help to the work. The danger from fire will be practically none.

Miss Clawson writes: "We are happy in the work. There is nothing in the world to be compared to it. We pray for long years of service."

CHINA.

NOTES ON AN EVANGELISTIC TRIP.

Encouraging and Discouraging.

George B. Baird.

Mr. Brown and I have just returned from a ten days' itinerating trip north and east of Lu-chow-fu. Our Chinese preacher was with us; besides there were three coolies to carry our baggage and supplies, and the horsemen who always go with hired horses. We started with more than a thousand copies of the Gospel and Book of Acts printed separately, about 2,000 calendars decorated with Christian teaching, and another thousand books and tracts. We rode more than one hundred miles, stopping at about twenty large cities, towns, and markets. We planned our stops so as to enable us to be in the towns at the time of the market, where we could easily meet large crowds of people, spending a few hours and riding on or perhaps spending the entire day at one place. Many days we were on the street and

in the saddle from daylight until long after dark. At night we rested on beds of boards covered with straw or perhaps only a bunch of straw on the "dirt" floor of the inn. We depended almost entirely on the Chinese inns for our food and found it good, bad, and indifferent. After ten days of such we appreciated a clean foreign house and good beds.

The Attitude of the People.

Everywhere the people were friendly toward us, or at least not unfriendly. Seldom was the epithet of foreign devil applied to us, but we were almost universally addressed by the term used only in addressing a superior officer. We were called foreign official and foreign teacher. It is wonderful how this entire change of spirit has come over the entire Chinese people. It is not because they are used to seeing the foreigner, because we were in places seldom visited by a foreigner, and many of the people had never seen a foreigner before. Many of them had heard of "foreign devils," but had never seen one. Frequently we heard some one behind us ask as to himself, "Are these foreign devils?" They would answer their own question, "No, they are like us." One old woman on the street stepped up to me and very innocently asked, "Are you a foreign devil?" It reminds one of the "Virginian," in Owen Wister's book. He said that when any one called him a certain name he must smile. When we stopped for the night, frequently teachers and some of the leading men called in to see us and talk about our "doctrine." In several places men asked us to come and open schools for their children. The old education in China is dead; the new has not reached the interior places yet. They have learned to have confidence in the schools under the control of missionaries, even though the Chinese do all the teaching. If we had the men and the money we could gather from twenty-five to a hundred children in day schools in each of these towns and we would be free to give them regular daily Bible studies.

Preaching.

The opportunities for preaching were not so great in the market towns, where we were surrounded by a noisy crowd, but occasionally we would get a small crowd of educated men about us and would preach and answer questions. Quite often of an evening a crowd would gather at the inn and we would have a good opportunity to preach. In many places it was hard to do effective preaching, as only the educated understand pure mandarin; the other understand only local dialect. They could understand our Chinese preacher, as he was in his native district.

Distribution of the Scriptures.

Perhaps our most effective work was the distribution of Scriptures, especially the four Gospels and Acts, printed separately, and our Christian calendars and tracts. These are not given away, but are sold for enough to about cover cost. A few words of ours might awaken an interest and the person would carry away a Gospel or some other book. We were a mystery to many of the Chinese. They can not understand why any one would go around selling books unless it was as a business to make money, and yet they can not see how we can make money when he sell so cheaply. To them we are an unsolved riddle. The idea of men doing this just to help others, seems to be beyond their comprehension. Without solving the riddle they would buy a Gospel and a tract, and after we had been at a market for an hour or so we could see the evidence of our work everywhere. The most convenient place to carry a book or calendar seemed to be

the top of the head, with the cue wrapped about it. Thus it served to shade the sun from the eyes and we could see them in all directions.

An Evening in a Small Village.

We had been up since daylight, had visited two large markets and had ridden in the saddle for twenty or twenty-five miles. We were tired and hungry as we rode into the village a little before dark. We expected to leave early the next morning, so we thought we would put out a few Gospels to leave our mark in the town. We spread out a few on the table in front of the inn and immediately people crowded around us and began to buy them. Our coolies came in and we opened our boxes to get more Gospels. It became dark and I lit the lantern. We learned that one person in the town had the New Testament complete. For some reason they seemed especially interested in the Book of Acts. We finally excused ourselves and went into the inn to get our supper. The crowd followed us and stood about our table and wanted more books. One woman bought five copies of Acts. I tried to get her to take one each of the four Gospels, but she replied that she wanted to send the Acts to friends of hers. After supper we preached to them until after nine o'clock. We put in fifteen hours that day and felt that we deserved a night's rest, and we were soon asleep on our pile of straw with our own comforts and blankets over us.

Ding Yuen Hsien.

We had been out a week without a day of rest, so as we rode into Ding Yuen Hsien after dark we decided to spend the next day there and take it easy. We were hardly in the inn when callers began to come—teachers and leading men. I sent word to a young man who is teaching in the city high school. He graduated from Union Christian College last year. He came over immediately and was glad to see us, as he is away from home and almost among strangers. He said that he got lonesome, as he had no old friends or Christians to talk to. He is the only Christian in the city. The next day we called on him at the school, and that evening he came over to the inn and preached to the people who came in. We were not able to rest very much, as the people would buy Gospels and calendars whether we tried to sell them or not. We wanted to see the city, because it is one of our prospective new stations, and to my mind ought to be our next station to open. It would make the connection between Lu Chow fu and Chu Cheo and reach out to Shou Chow toward the North. It is equidistant from Lu Chow fu, Chu Cheo, Shou Chow and Feng Yang fu. It is a small city itself, but is a fine center for work. The people are very friendly. I had hardly reached the town before I had made friends with the boys. Their bright, innocent faces always appeal to me, and, O! how I wish we were prepared to gather them in schools and teach them the things of God, so their faces might remain innocent. We will wait until they learn the evils of the world and then we will try to convert them.

The Discouraging Part.

And right here is the discouraging part. When we see the vastness of the field we are struck with the seeming impossibility of the task. A field with hundreds of thousands of people—perhaps a million—and two missionaries at present to evangelize them. We meet the people once, they get a slight idea of our doctrines, carry away a Gospel, and perhaps never see us again. In any of these towns we could have from twenty-five to a hundred boys constantly under our teaching and our influence if we had a few more missionaries to help us organize

the field and superintend the native workers. I sometimes wish I had a hundred bodies and a hundred lives. They would all be spent here among the Chinese, for it is the greatest work in the world among one of the greatest peoples of the world.

Encouraging Again.

As a whole, our trip was very encouraging. We did not bring back a single Gospel, calendar, or tract. In fact, we were almost entirely sold out before we were much more than half way around, and during our homeward journey we had little or nothing to offer the people save what we could tell them. The entire spirit of the people is encouraging; they are ready. The harvest truly is ripe, but the laborers are few. A large number of new workers would remove about all the discouraging parts and leave only that which encourages and gives enthusiasm. In the meantime we expect to continue sowing the seed of the Kingdom and trust Him who giveth the increase to send us reapers.

Notes.

The day of the reopening of the Institute in Shanghai, two men and one woman were baptized.

W. R. Hunt and wife settled in Shanghai. Their address is 20 Kwenming Road. They enter upon the work in Shanghai full of confidence.

James Ware has baptized a woman seventy-seven years of age and blind, at Tsungming. No happier Christian could be met with than this grandmother. He baptized a man in the same city.

At the annual convention twelve were baptized, representing seven different points in the district.

One of the encouraging things about the work is that the converts are beginning to have a consciousness of their own personal sins. For the first time the missionaries have seen them break down and weep as they confess their sins and make restitution.

INDIA.

Notes.

There has been a great deal of fever in Damoh. Of late as many as thirty boys have been sick at one time. So far no fatalities have occurred.

Twenty-five of the Orphanage boys and a number of the Christians attended the convention for the deepening of the spiritual life, held in Jubbulpore.

Lawrence Edward, the youngest child of Mr. and Mrs. Benlehr, died on the 14th of October from acute laryngitis. He was a strong and healthy child, with a sweet disposition, and greatly beloved by all in the Mission.

Dr. Minnie Rioch has a large medical work at Mungeli, also the village and zenana work, and women's classes and Sunday-school; also the care of her own house and children—the work of three strong women. Mungeli is a lonely station for the children. Months go by without their seeing a white face other than the faces of the missionaries.

The method of growing rice has attracted much attention. The officer in charge of the district and the Commissioner of the Central Provinces came to see the rice and were so much pleased that the Deputy Commissioner sent a number of leading men of the district to see and learn how it is done. C. E. Benlehr was requested to send the drill with which the rice was sown to the Nagpur Exhibition.

Notes from Damoh.

Mary L. Clarke.

Impressions On Returning to India.

The miserable hovels in which the people live, the many temples, the

sound of the bells and gongs, and the sight of idols everywhere stirred my spirit within me as I saw and heard them afresh. And the cry went up, "How long, O Lord, shall these forces of evil array themselves against Thee? And the prayer that we, as a mission may be used mightily in bringing about Thy Kingdom in this land so wholly given to idolatry. The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest.

It was good to step out of the train at Damoh into a crowd of Christians, missionaries, helpers, orphanage boys and others, and to receive such warm, hearty greetings.

Very encouraging, too, to see these evidences of the power of Christ to redeem from sin and idolatry. They are one's own people. The bonds of Christ bring us very near to each other.

Damoh Church and Hospital.

The new church and hospital were completed and opened while I was home on furlough, and now one wonders how ever we managed so long without them. The church is a great comfort—lofty, roomy, light and airy; is whitewashed inside and out, and inside is the very palest tint of blue.

Half a dozen shrubs in large pots stand around the rostrum, and on the rostrum stand the reading desk, given by Alfred and Tabitha, and two large chairs made to match the desk. It is all very plain and bare when compared with our home churches, but to us it is luxury, indeed. Sincere hearts can and do meet there to worship the Father who seeketh such.

The hospital is nearby, close to the road, and is easy of access. A good and far-reaching work is carried on by Dr. McGavran and her two helpers, Anugrah and Rambi. The patients are treated gently and kindly, a thing many have never known before. Many, too, hear the sweet, old Story for the first time, and those who stay awhile as in-patients, learn a good deal from the daily lesson and from Anugrah bai, who is a spiritually-minded young woman.

Boys' Orphanage.

The orphanage is a hive of industry as it ever was—various trades are carried—carpentry, blacksmiths, etc. One of the boys repaired my bicycle. My shoes were heeled, and new wheels are being made for my bullock tonga in the workshop. We are many, many miles from any good shops, so the workshops at the orphanage are a great convenience to us and to the European community here. Farming and gardening, too, are taught. Hay from the farm was supplied to the soldiers when they camped here last week. Several more boys are married and settled, and more have come in as a result of the famine this year. A good sized case of Christmas presents for the boys came out with me from the English Churches. More than two hundred yards of bright colored cloth for ruratas (shirts), woolen scarfs, pencils, toys, etc., etc. These presents will gladden the hearts of our boys.

Zenana Work.

I mention this last, though it is by no means least. This work has been carried on by Miss Griffith and Gyanmani, her Bible-woman, during my absence on furlough, and a splendid work has been done. She has also had the oversight of three schools in the town. Miss Griffith continues in this work and I also am working amongst women and helping Dr. McGavran at the hospital when she needs my assistance, so this branch of the work is extensive at the present time. My old friends in the town seemed really glad to see me again, and after the rest and recuperation it is so

much easier to converse with them in their own tongue. No missionary, I suppose, would ever like to live the first two or three years in India over again. Then it was not easy to hold the attention of the childish, fidgety women. Most of them are affectionate and lovable, and nearly all those we visit look eagerly for our coming, and will sit down at once to listen. If the boys and men of India are to be won for Christ, this work amongst women must be pushed, for their ignorance is the greatest foe the Gospel has to overthrow.

PHILIPPINES.

Notes from The Philippines.

Leslie Wolfe has a class of eleven boys that he is training for preachers. He regards it as a most encouraging sign for our work that so many young men are anxious to prepare themselves to preach the gospel. He feels very enthusiastic over the work in and about Manila.

From Manila.

Miss Mamie E. Longan.

It would be impossible to tell you how happy I am in my new work. I feel like a new person in every way. Having engaged my language teacher the third day after my arrival here, I now have a nice little start in the Tagalog language and am spending from three to four hours each day in language study, which I enjoy greatly. I have organized a new class in the "Life of Christ" for the Bible students here, using the English in teaching. I have a splendid class of English-speaking young men in our new Sunday-school, which Mr. Kershner and I are taking charge of. This is a new feature of the work which has only been in progress about a month. Then I play the organ for part of the services. Soon I expect to work in the homes among the women and children, which is perhaps the most needed work here at present, and one of the most difficult problems to solve. It makes my heart ache to see the condition of these. It spurs me on to greater faithfulness in language study, that I may the sooner tell them of the boundless love of Christ and his purity.

I feel certain that God's hand directed me here. I love these people dearly and am very thankful that you sent me here instead of any other place. I feel that my disposition will fit into the lives of these people better than into that of any other people. I feel that our future prospects are good for building up a great work here. We are very happy in having Miss Siegfried with us and wish that we might work together.

TIBET.

Batang, the New Station.

Dr. A. L. Shelton.

We have been here now nearly a month and a half. We will soon have things in running order. When we arrived I set about to rent a dispensary and got one, or a mud house, that will have to answer for the present. There were several people here whom I had known in Ta Chien lu, both Chinese and Tibetans, so I was not long lacking for patients, though in poor shape to attend every one that comes. About a week after we arrived a Tibetan, who was working on the roads, was hit on the head by a big rock rolling down the mountain, and the whole side of his head was mashed in. He was brought to me, and the official came to see if I could do anything for him. I knew what ought to be done, but it was with much fear that I undertook it, for you must know that it is a very serious matter, even in the best of circumstances, to take out three or four square inches of a

man's skull and clean out the dirt, hair, and bone from inside a man's brain, and a much more serious matter when it has to be done in a mud house with a mud roof and filth and dirt everywhere. But we made a room as clean as possible and nailed an oil sheet over where the man's head would be; carefully prepared for all we could foresee, and with a prayer that the Lord would make it up to us for all we lacked, we did the operation. And the Lord did most abundantly help, for in spite of all the untoward circumstances the man is making perfect recovery. We were especially anxious about this, as it was the first operation here at Batang, but we have had three since, and have another for next week. This is the bright side; there is also a dark side. They expect you to work miracles when they see a successful operation, so a leper came last week and thought that I surely could cure him. The poor people can not understand that we are working for the Lord, but think that we want more money when we tell them that we can not cure leprosy. I do pray that the Lord will help us to the utmost of our ability to enlighten these mountain people.

I preach to the people also, when I get an opportunity, when we are out cutting trees or making brick, wherever I can get two or three, or even one, for they will not come together in big crowds as will the Chinese. So much for the regular mission work.

The work of building is a task that would worry the patience of any one. There is no one that can make brick, as they all live in mud houses, and I brought three men from Ta Chien lu with me. I thought I surely could get men here to saw lumber, but could not, so I had to send to Ta Chien lu for them. This is about 400 miles away. They will be here in about a week. I can not get lumber to fix the dispensary or our house until they come. The brick makers have been busy getting ready; such as building a house of poles and straw to dry the brick in and getting the brick kilns ready. I do not want to be the rest of my life building a house, so I am doing all I can to get things moving.

We are eighteen days from the postoffice, and I have n't had any mail in a little over a month. I expect to start a man to the postoffice to-morrow or next day, and he will get back in about a month. I thank the Lord every day for a good, strong body. I do n't know what I should do if I should get puny and sickly.

Batang, border of Tibet.

AFRICA.

Bolenge.

C. P. Hedges.

I can hardly realize that my lot is cast in such an excellent place. I am sure that it is not a dream, for it continues too long. No one could wish for a better trip than I have had nor a more pleasant destination.

When we anchored at Boma, our United States Vice-Consul Memminges came on board and Captain Lawson introduced me to him, and at once he began praising Bolenge and the missionaries there. He said he spent one Sunday here and he considered it the prettiest and liveliest place on the Congo. The English, from Dr. Sims, at Matadi, on to missionaries as far as Stanley Fall, had only words of praise for Bolenge and her people. I was beginning to think I was going to the wrong place. At one time at the Pool (Leopoldville) twenty-two of us ate supper together; twenty-one of us were missionaries, eighteen English and three Americans, two of the American Bible Missionaries' Union. All the English kept telling me how no missionary steamer ever passed Bolenge without staying at least one night, and what fine people are there,

hard workers. Ten of us came up the river from Leopoldville on the steamship Livingstone, and here the talk went on again. I began to think that those at Bolenge had wings and condescended to come to earth for a season.

When we got in sight of Bolenge beach, I pulled off my coat and rolled up my shirt-sleeves in spite of the English custom, and awaited my doom. I was determined to show those at Bolenge I had nothing hidden under my coat or up my sleeve. When we were grinding the rocks on the beach and every one was waving his hat, I was stunned, stupefied, until some one jerked off my helmet and waved it for me; then I thought I wanted to hide and could not. Pretty soon Dr. Widdowson's finger aimed at me, then off went his coat, together with Hensey's and Jaggard's; then I felt better and rushed down and was the first one to land, even beating the black men who jump in and swim ashore, but did n't at this time. I am sure the fame of Bolenge, not only up and down the Congo, but also all over America is well founded.

The New Station in Africa.

R. Ray Eldred.

Dr. Jaggard and I have been here now three weeks. We have our first building already up and are now living in it. It is built for a carpenter shop and store. We are now building the first dwelling-house. It is to be a three-room pole-and-mud house, with a thatched roof. Dr. and Mrs. Jaggard will live in one room, and Mrs. Eldred and I will live in another, with the third room as a common dining-room till we can get another such house built. We will have to be content with these blessings till we can get our permanent houses built. At present we have no stove, so we cook on an open fire of sticks, and bake our bread, etc., in an empty oil can. However, we are well and happy to be able thus to begin the work of our Master in this needy place. We have already organized a church of fifty members and will from now on work more or less separate from the Bolenge church. We will send out our own evangelists, etc. The field for work here is as great as it ever was at Bolenge. We are hoping to be able to report good things from Longa as the months pass by. This is a great step forward in Africa. We must follow these brave men up with every necessary equipment. This can not be done without the new Bible college at Bolenge.

Longa, Africa.

Africa Notes.

R. Ray Eldred reports fifty baptized at Bolenge, October 11th. The work is progressing and is being blessed of the Lord.

Each Saturday morning Miss Blackburn takes five or six worthy Christian women and goes to the towns near Bolenge and holds services among the women and children, most of whom never attend the services at the station. They return to Bolenge before night. In this way the influence of the gospel is reaching out in all directions.

R. Ray Eldred and Dr. L. F. Jaggard are now in Longa. They are putting up the first buildings. They hope within a few months to have Mrs. Jaggard with them. The first building is to be a store and carpenter shop combined. The missionaries will live in that until they can build a mud house such as the natives build. They will live in that until they can erect permanent homes.

Christian Endeavor Department.

Endeavor Day.

Endeavor Day, 1909, was a great success. More societies than ever before observed the day, and all seem to have enjoyed the occasion. In addition to this the money given for the orphanage at Damoh, India, will assist the boys to a higher and better life. A large number have reached their apportionment and will be placed on the Roll of Honor in the Report at the Centennial Convention. If all societies that failed to reach their full amount can raise the balance before the close of the year, September 30th, the $20,000 from the Endeavorers will be assured.

Endeavor Hospital.

One of the Centennial aims of our Endeavorers will be the erection of a much-needed hospital at Chu Cheo, China, where Dr. E. I. Osgood has labored so faithfully for many years. It will require $3,000. On page 84 of the February Missionary Intelligencer will be found a picture of the present hospital. It was built for a dispensary, and not for a hospital. The money was furnished by the Endeavorers of Ontario. On page 85 of the same issue you will see the picture of the Lu Cheo fu Hospital. Chu Cheo needs one similar to this one. If the Endeavorers will give this amount this year, it will be known as "Endeavor" Hospital. Will you not urge your society to contribute largely to this enterprise? If it can be reported at the Centennial Convention that this money is raised, it will indeed be cause for rejoicing. Write the Foreign Society at once, telling them you will have a liberal share in the work.

Does Chu Cheo Need a Hospital?

E. I. Osgood, M. D.

Somewhere lingering in memory is the picture of a man sitting under a palm tree. He is surrounded by a group of naked savages, who are reaching out eager hands for the books which lie beside him. Off in the distance is seen the ship sailing away which brought him to the place.

The picture conveys a number of wrong impressions and lacks a number of necessary details It leads one to suppose that savages can read, that they knew what was in the books, that they wanted the knowledge which the books contained, that the man could speak their language, that the books were already translated into the language of the savages, and a few other "thats."

The man had no bedding, no food basket, no extra clothing, no bathtub, no tent. Even if one could, as J. Hudson Taylor once suggested, travel with a toothpick and a Bible, he must somewhere have a home, a retreat, to which he can return. The missionary must have a bed for his weary head, wholesome food to supply needed strength, changes of clothing for all climatic changes. And since he is a man, he must expect to fall under the bond of sickness at times, and must have means wherewith to combat disease.

Then there are other long-felt wants in heathenism which the missionary must supply if he really would imitate the Master in the breadth and width of his love and wisdom. "Jesus went about in all Galilee, *teaching* in their synagogues, *preaching* the Gospel of the kingdom, and *healing* all manner of disease and all manner of sickness among the

people." These three methods must be combined in mission work if we would ever hope to win the world to Christ.

But, comparatively speaking, why do medical work in Chu Cheo, and what is the immediate need of a well-equipped hospital here? Come out to the present quarters and see. Here in a side room is a man and his wife with their little child. There is a roof over their heads, but a bamboo screen is all that shuts out the outside world, and the floor is dirt. They brought down the little child some days ago. It had had its eyesight destroyed by disease, and we are trying to cleanse the eyes and stop the discharge, besides giving strength to its fever-weakened body. It is surely getting fresh-air treatment, if nothing else.

Over in that little room are two women with loathsome diseases that can be easily transmitted to other people. We have no other place to put women, and if any new women patients come we must put them in there or refuse them admittance to the hospital. In one main ward which will accommodate ten people we must put all the men that may come, whether they have abscesses, typhoid fever, surgical operations, dyspepsia, or dysentery. In one corner of it we have partitioned off with bamboo screens a place where we can put special patients, one at a time. This room has a cement floor. Now, these three rooms are our only places for putting patients unless we build mat sheds something after the style famine refugees put up. We usually have about fifteen patients sojourning with us, and some have relatives attending them.

Our present quarters have enabled us to minister to many of the poor and afflicted ones and give them better shelter and quarters than they had. Many of the better classes have come to the daily clinic and returned to their homes. But we had no proper quarters for the latter, and while the dispensary has done great work to overcome the prejudice the better classes once held toward us, we have been unable to do effective work among them.

A true physician seeks to bring to his patients the very highest type of medical service. To do aught else brings a feeling of having failed in one's duty to his fellow-men. A patient dies in our hospital. We believe with our whole soul that had we rooms that we could render sanitary, wards where we could separate patients, and where we could use apparatus that we dare not buy when working in such cramped conditions, we could have saved the patient's life. We have come to China to save men. We have been sent to Chu Cheo to save both bodies and souls. We see men die time after time when we know that, had we properly equipped quarters, we might have saved them. The sight of men being saved is inspiring. The sight of men dying breaks one's heart. When a serious case is in our hands, we almost dread to go to the hospital. Can any man give his whole heart and soul to saving men under such conditions?

We have raised up in this district the largest circle of Chinese evangelists to be found in the Mission. They work in an ever-growing circle of out-stations. The territory takes in 2,500 square miles. Medical cases come from far beyond these borders. A body of nearly 200 Christians, with their families and relatives and friends, are learning to depend upon us for medical counsel and aid. They have come to believe in foreign medicine and know the worthlessness of nine-tenths of their own doctors.

We have the privilege of not only attending to their ills, but of teach-

ing them sanitation, hygiene, and social purity. But to do this we must have hospital buildings that are hygienic, sanitary, and which will lead their minds to dwell upon things that are pure. How can we teach such things when they must be huddled together in closely adjoining quarters? Our very assistants can not be raised to high levels in these matters under such conditions.

When we began work patients were comparatively few and the quarters fairly sufficient. But in the first six months of this year we had more clinical patients than we had in any entire year of our history. The work has won the favor of the people, and they are crowding in and overflowing into temporary sheds. A railroad is now being built through here, and that will still further turn the minds of the Chinese to foreign things, and a still larger number of patients will be the result. Medical work is the key that unlocks the door of heathenism. Has not the Christian Church in America money enough to buy us the key?

BOOK NOTICES.

The Future Leadership of the Church. By John R. Mott, General Secretary of the World's Student Christian Federation. Student Department, Young Men's Christian Association, 124 E. Twenty-eighth Street.

This is a book of 200 pages, and is most timely. It is a strong appeal to the young men of the Universal Church to consecrate themselves to Christian service. It is a splendid volume to place in the hands of young men. Every preacher will read it with interest and profit.

Daybreak in Turkey. By Dr. James L. Barton. Description of book—8½ inches length, 5¾ inches width. 296 pages, 6 full-page illustrations, decorative binding, gold top. Price, $1.50 net. The Pilgrim Press, 14 Beacon Street, Boston.

This is one of the most timely books of the year. The author of "Daybreak in Turkey" especially qualified himself for producing this work by a residence of seven years in the heart of the country. He has personally visited the principal cities in the empire, having traveled upon horseback and otherwise many thousands of miles from Constantinople to the head waters of the Tigris and Euphrates Rivers, across Armenia and Koordistan again and again, and into Mesopotamia and Syria. His practical knowledge of some of the languages spoken by the people of the country gave him special facilities for securing accurate first-hand information from all classes. His office as secretary of the American Board has helped him in the closest relations with both Americans and natives in all parts of Asia Minor, Northern Syria, Armenia, and Koordistan for the last decade and more. These are the regions that are most closely related to the administration of the country, and the ones most disturbed politically and socially during the past century. His official responsibilities have demanded a knowledge of all international questions relating to the protection in the country of American interests.